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Brahman is that which now flashes forth like lightning, and now vanishes again. The feet on which this Upanishad stands are penance, restraint and sacrifice; the Vedas are all its limbs, the True is its abode. He who knows this Upanishad and has shaken off all evil, stands in the endless unconquerable world of heaven.

—Talavakara-Upanishad.

There is no religion higher than the Truth.
—Motto of the Maharajahs of Benares, and of the Theosophical Society.

THEOSOPHY

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No Theosophical Society, as such, is responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.

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THE POSITION ASSUMED

THE position assumed by this Magazine is a very definite one. In plain words, it holds with regard to the Theosophical Movement that the Personages known to the world as H. P. Blavatsky and William Q. Judge were merely the mortal garments in and through which the Masters known to be concerned in the representation of the Ancient Wisdom, had communication with the world of men on this plane of being.

This position is easy for some and difficult for others. As a position, the fact could be of no interest to students in general unless all the evidence supported it. Evidence consists in perception, inference and testimony. The Masters did not become what They are by accident, miracle, or favoritism, but by self-induced and self-devised efforts throughout a long series of metempsychoses and reincarnations. These efforts must have been mental, moral, and spiritual, as well as physical and psychical.

They cannot do our thinking for us. They cannot make our deductions for us. They cannot make our efforts for us. They cannot interfere with our Karma. They cannot be a vicarious atonement for our mistakes of omission or commission. They have no favorites or regard for persons as such, but only for their good acts.

evident "discrepancy" between charge and fact, accused a Buddhist by profession of faith of denying reincarnation hence also by implication—Karma. Adverse to wrangling with one who was a friend and undesirous at the time, to enter upon a defence of details and internal evidence—a loss of time indeed,—the writer answered merely with a few sentences. But it now becomes necessary to well define the doctrine. Other critics have taken the same line, and by misunderstanding the passages to that effect in *Isis* they have reached the same rather extraordinary conclusions.

To put an end to such useless controversies, it is proposed to explain the doctrine more clearly.

Although, in view of the later more minute renderings of the esoteric doctrines, it is quite immaterial what may have been written in *"Isis"*—an encyclopedia of occult subjects in which each of these *is hardly sketched*—let it be known at once, that the writer maintains the correctness of every word given out upon the subject in my earlier volumes. What was said in the *Theosophist* of August, 1882, may now be repeated here. The passage quoted from it may be, and is, most likely "incomplete, chaotic, vague, perhaps clumsy, as are many more passages in that work, the first literary production of a foreigner who even now can hardly boast of her knowledge of the English language." Nevertheless it is quite correct so far as that collateral feature of reincarnation is therein concerned.

I will now give extracts from *Isis* and proceed to explain every passage criticized, wherein it was said that "a few *fragments* of this mysterious doctrine of reincarnation *as distinct from* metempsychosis"—would be then presented. Sentences now explained are in italics.

"Reincarnation i. e. the appearance of the same individual, **or rather of his astral monad, twice on the same planet** is not a rule in nature, it is an exception, like the teratological phenomenon of a two-headed infant. It is preceded by a **violation of the laws of harmony of nature,** and happens only when the latter **seeking to restore its disturbed equilibrium, violently throws back into earth-life the astral monad which had been tossed out of the circle of necessity by crime or accident.** Thus in cases of abortion, of infants dying before a certain age, and of congenital and incurable idiocy, nature's original design to produce a perfect human being, has been interrupted. Therefore, while the gross matter of each of these several entities is suffered to disperse itself at death, through the vast realm of being, **the immortal spirit and astral monad of the individual—the latter having been set apart** to animate a frame and the former to shed its divine light on the corporeal organization—**must try a second time to carry out the purpose of the creative intelligence." (Vol. 1, p. 351.)**

Here the "astral monad" or body of the deceased personality—say of John or Thomas—is meant. It is that which, in the teachings of the Esoteric philosophy of Hinduism, is known under its name of *bhoot;* in the Greek philosophy is called the *simulacrum* or *umbra,* and in all other philosophies worthy of the name is said, as taught in the former, to disappear after a certain period more or less prolonged in *Kama-loka*—the Limbus of the Roman Catholics, or *Hades* of the Greeks.[3] It *is* "a violation of the laws of harmony of

3. Hades has surely never been meant for **Hell.** It was always the abode of the sorrowing **shadows** of astral bodies of the dead personalities. Western readers should remember Kama-loka is not **Karma-loka,** for Kama means **desire,** and Karma does not.

nature," though it be so decreed by those of *Karma*—every time that the astral monad, or the *simulacrum* of the personality—of John or Thomas—instead of running down to the end of its natural period of time in a body—finds itself (a) violently thrown out of it by whether early death or accident; or (b) is compelled in consequence of its unfinished task to re-appear, (*i. e., the same astral body wedded to the same immortal monad*) on earth again, in order to complete the unfinished task. Thus "it must try a second time to carry out the purpose of creative intelligence" or *law*.

If reason has been so far developed as to become active and discriminative there is no[4] **(immediate) reincarnation** on this earth, for the three parts of the triune man have been united together, and he is capable of running the race. But when the new being has not passed beyond the condition of Monad, or when, as in the idiot, the trinity has not been completed on earth and therefore cannot be so after death, the immortal spark which illuminates it, has to re-enter on the earthly plane as it was frustrated in its first attempt. Otherwise, the mortal or astral, and the immortal or divine souls, **could not progress in unison and pass onward to the sphere above[5] (Devachan).** Spirit follows a line parallel with that of matter; and the spiritual evolution goes hand in hand with the physical.

The Occult Doctrine teaches that:—

(1) There is no *immediate reincarnation* on Earth for the Monad, as falsely taught by the Reincarnationists Spiritists; nor is there any second incarnation at all for the *"personal"* or *false* Ego—the *perisprit*—save the exceptional cases mentioned. But that (*a*) there are re-births, or periodical reincarnations for the immortal Ego—("Ego" during the cycle of re-births, and *non*-Ego, in Nirvana or Moksha when it becomes *impersonal* and *absolute*); for that Ego is the root of every new incarnation, the string on which are threaded, one after the other, the false personalities or illusive bodies called men, in which the Monad-Ego incarnates itself during the cycle of births; and (*b*) that such reincarnations take place not before 1,500, 2,000, and even 3,000 years of Devachanic life.

(2) That *Manas*—the seat of *Jiv,* that spark which runs the round of the cycle of birth and rebirths with the Monad, from the beginning to the end of a Manvantara,—is the real *Ego*. That (*a*) the *Jiv* follows the divine monad that gives it spiritual life and immortality into Devachan,—that therefore, it can neither be reborn before its appointed period, nor reappear on Earth *visibly* or *invisibly* in the *interim;* and (*b*) that, unless the fruition, the spiritual aroma of the Manas—or all these highest aspirations and spiritual qualities and attributes that constitute the higher SELF of man become united to its monad, the latter becomes as *Non* existent; since it is *in esse* "impersonal" and *per se* Ego-less, so to say, and gets its spiritual colouring or flavour of Ego-tism only from each *Manas* during incarnation and after it is disembodied, and separated from all its lower principles.

(3) That the remaining four principles, or rather the—2½—as they are composed of the terrestrial portion of *Manas* of its

4. Had this word "immediate" been put at the time of publishing **Isis** between the two words "no" and "reincarnation" there would have been less room for dispute and controversy.

5. By "sphere above," of course "Devachan" was meant.

Vehicle *Kama-Rupa* and *Lingha Sarira,*—the body dissolving immediately, and *prana* or the life principle along with it,—that these principles having belonged to the *false* personality are unfit for Devachan. The latter is the state of Bliss, the reward for all the undeserved miseries of life,[6] and that which prompted man to sin, namely his terrestrial passionate nature can have no room in it.

Therefore the reincarnating[7] principles are left behind in *Kama-loka,* firstly as a material residue, then later on as a reflection on the mirror of Astral light. Endowed with *illusive* action, to the day when having gradually faded out they disappear, what is it but the Greek *Eidolon* and the *simulacrum* of the Greek and Latin poets and classics?

"What reward or punishment can there be in that sphere of disembodied human entities for a **fœtus** or a human embryo which had not even time to breathe on this earth, still less an opportunity to exercise the divine faculties of its spirit? Or, for an irresponsible infant, whose senseless monad remaining dormant within the astral and physical casket, could as little prevent him from burning himself as any other person to death? Or again for one idiotic from birth, the number of whose cerebral circumvolutions is only from twenty to thirty per cent. of those of sane persons, and who therefore is irresponsible for either his disposition, acts, or for the imperfections of his vagrant, half-developed intellect." (**Isis,** vol. 1, p. 352.)

These are, then, the "exceptions" spoken of in *Isis,* and the doctrine is maintained now as it was then. Moreover, there is no "discrepancy" but only *incompletness*—hence, misconceptions arising from later teachings. Then again, there are several important mistakes in *Isis* which, as the plates of the work had been *stereotyped,* were not corrected in subsequent editions.

One of such is on page 346, another in connection with it and as a sequence on page 347.

The discrepancy between the first portion of the statement and the last, ought to have suggested the idea of an evident mistake. It is addressed to the spiritists, *reincarnationists* who take the more than ambiguous words of Apuleius as a passage that corroborates their claims for their "spirits" and reincarnation. Let the reader judge[8] whether Apuleius does not justify rather *our* assertions.

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6. The reader must bear in mind that the esoteric teaching maintains that save in cases of wickedness when man's nature attains the acme of Evil, and human terrestrial sin reaches **Satanic** universal character, so to say **as some Sorcerers** do—there is no punishment for the majority of mankind after death. The law of retribution as **Karma,** waits man at the threshold of his new incarnation. Man is at best a wretched tool of evil, unceasingly forming new causes and circumstances. He is not always (if ever) responsible. Hence a period of rest and bliss in Devachan, with an utter temporary oblivion of all the miseries and sorrows of life. **Avitchi** is a **spiritual** state of the greatest misery and is only in store for those who have devoted **consciously** their lives to doing injury to others and have thus reached its highest spirituality of EVIL.

7. See "An Important Correction" re-printed immediately following.

8. Says Apuleius: "The soul is born in this world upon leaving the soul of the world (**anima mundi**) in which her existence precedes the one we all know (on earth). Thus, the Gods who consider her proceedings in all the phases of various existences and as a whole, punish her sometimes for sins committed during an **anterior** life. **She dies** when she separates herself from a body in which she crossed this life as in a frail bark. And this is, if I mistake not, the secret meaning of the tumulary inscription, so simple for the initiate: **"To the Gods manes who lived."** But this kind of death does not annihilate the soul, it only transforms (one portion of it) it into a **lemure. "Lemures"** are the **manes,** or ghosts, which we know under the name **lares.** When they keep away and **show us a beneficent protection,** we honour in them the protecting divinities of the family hearth; but if their crimes sentence them to err, we call them **larvæ.** They become a plague for the wicked, and the vain terror of the good." ("Du Dieu de Socrate" Apul. class, pp. 143-145.)

We are charged with denying reincarnation and this is what we said there and then in *Isis!*

"The **philosophy** teaches that nature **never leaves her work unfinished; if baffled at the first attempt, she tries again.** When she evolves a human embryo, the intention is that a man shall be perfected—physically, intellectually and spiritually. His body is to grow, mature, wear out, and die; his mind unfold, ripen, and be harmoniously balanced; his divine spirit illuminate and blend easily with the inner man. No human being completes its grand cycle, or the "circle of necessity," until all these are accomplished. As the laggards in a race struggle and plod in their first quarter while the victor darts past the goal, so, in the race of immortality, some souls outspeed all the rest and reach the end, while their myriad competitors are toiling under the load of matter, close to the starting point. Some unfortunates fall out entirely and lose all chance of the prize; some retrace their steps and begin again."

Clear enough this, one should say. Nature baffled *tries again.* No one can pass out of this world (our earth) without becoming perfected *"physically, morally* and *spiritually."* How can this be done, unless there *is a series of rebirths* required for the necessary perfection in each department—to evolute in the "circle of necessity," can surely never be found in one human life? and yet this sentence is followed without any break by the following parenthetical statement: "This is what the Hindu dreads above all things—*transmigration* and *reincarnation;* only on other and inferior planets, never on this one!!!"

The last "sentence" is a fatal mistake and one to which the writer pleads *"not guilty."* It is evidently the blunder of some "reader" who had no idea of Hindu philosophy and who was led into a subsequent mistake on the next page, wherein the unfortunate word "planet" is put for *cycle. "Isis"* was hardly, if ever, looked into after its publication by its writer, who had other work to do; otherwise there would have been an apology and a page pointing to the *errata* and the sentence made to run: "The Hindu dreads transmigration in other *inferior* forms, on this planet."

This would have dove-tailed with the preceding sentence, and would show a fact, as the Hindu *exoteric* views allow him to believe and fear the possibility of reincarnation—human and animal in turn by jumps, from man to beast and even a plant—and *vice versa;* whereas *esoteric* philosophy teaches that nature never proceeding backward in her evolutionary progress, once that man has evoluted from every kind of lower forms—the mineral, vegetable, and animal kingdoms—into the human form, he can never become an animal except morally, hence—*metaphorically.* Human incarnation is a cyclic necessity, and law; and no Hindu dreads it—however much he may deplore the necessity. And this law and the periodical recurrence of man's rebirth is shown on the same page (346) and in the same unbroken paragraph, where it is closed by saying that:

"But there is a way to avoid it. Buddha taught it in his doctrine of poverty, restriction of the senses, perfect indifference to the objects of this earthly vale of tears, freedom from passion, and frequent intercommunication with the Atma—soul-contemplation. **The cause of reincarnation**[9] **is ignorance of our senses, and the idea that there is any reality in the world, anything except abstract existence.** From the organs of sense comes the "hallucination" we call contact; "from contact, desire; from desire, sensation (which also is a deception of our body); from sensation, the cleaving to existing bodies; from this cleaving, reproduction; and from reproduction, disease, decay and death."

This ought to settle the question and show there must have been

9. "The cause of reincarnation is ignorance"—therefore there is "reincarnation" once the writer explained the causes of it.

some carelessly unnoticed mistake and if this is not sufficient, there is something else to demonstrate it, for it is further on:

"Thus, like the revolutions of a wheel, **there is a regular succession of death and birth,** the moral cause of which is the cleaving to existing objects, while the instrumental cause is **Karma** (the power which controls the universe, prompting it to activity), merit and demerit. It is therefore, the great desire of all beings who would be released **from the sorrows of successive birth,** to seek the destruction of the moral cause the cleaving to existing objects, or evil desire."

"They in whom evil desire is entirely destroyed are called **Arhats.** Freedom from evil desire insures the possession of a **miraculous** power. At his death, the Arhat is never reincarnated; he invariably attains nirvana—a word, by the by, falsely interpreted by the Christian scholar and skeptical commentators. Nirvana is the world of **cause,** in which all deceptive effects or delusions of our senses disappear. Nirvana is the highest attainable sphere. The **pitris** (the pre-Adamic spirits) are considered as reincarnated by the Buddhistic philosopher, though in a degree far superior to that of the man of earth. Do they not die in their turn? Do not their astral bodies suffer and rejoice, and feel the same curse of illusionary feelings as when embodied?"

And just after this we are again made to say of Buddha and his doctrine of "Merit and Demerit," or Karma:

"But this **former life** believed in by the Buddhists, is not a life on **this planet** for, more than any other people, the Buddhistical philosopher appreciated the great doctrine of cycles."

Correct "life on this planet" by *"life in the same cycle,"* and you will have the correct reading: for what would have appreciation of "the great doctrine of cycles" to do with Buddha's philosophy, had the great sage believed but in one short life on this Earth and in the same cycle. But to return to the real theory of reincarnation as in the esoteric teaching and its unlucky rendering in *Isis.*

Thus, what was really meant therein, was that, the principle which *does not reincarnate*—save the exceptions pointed out—is the *false* personality, the illusive human Entity defined and individualized during this short life of ours, under some specific form and name; but that which *does* and has to reincarnate *nolens volens* under the unflinching, stern rule of Karmic law—is the real EGO. This confusing of the real immortal Ego in man, with the false and ephemeral *personalities* it inhabits during its Manvantaric progress, lies at the root of every such misunderstanding. Now what is the one, and what is the other? The first group is—

1. The immortal Spirit—sexless, formless (arupa), an emanation from the One universal BREATH.

2. Its Vehicle—the *divine* Soul—called the "Immoral Ego," the "Divine monad," etc., etc., which by accretions from *Manas* in which burns the ever existing *Jiv*—the undying spark—adds to itself at the close of each incarnation the essence of that individuality *that was,* the aroma of the culled flower that is no more.

What is the *false* personality? It is that bundle of desires, aspirations, affection and hatred, in short of *action,* manifested by a human being on this earth during one incarnation and under the form of one personality.[10] Certainly it is not all *this,* which as a

10. A proof of how our theosophical teachings have taken root in every class of Society and even in English literature may be seen by reading Mr. Norman Pearson's article "Before Birth" in the "Nineteenth Century" for August, 1886. Therein, theosophical ideas and teachings are speculated upon without acknowledgment or the smallest reference to theosophy, and among others, we see with regard to the author's theories on the **Ego** the following: "How much of the **individual personality** is supposed to go to heaven or hell? Does

fact for us, the deluded, material, and materially thinking lot—is Mr. So and So, or Mrs. Somebody else—that remains immortal, or is ever reborn.

All that bundle of *Egotism* that apparent and evanescent "*I*" disappears after death, as the costume of the part he played disappears from the actor's body, after he leaves the theatre and goes to bed. That actor re-becomes at once the same "John Smith" or Gray, he was from his birth and is no longer the Othello or Hamlet that he had represented for a few hours. Nothing remains now of that "bundle" to go to the next incarnation, except *the seed for future Karma* that *Manas* may have united to its immortal group, to form with it—the disembodied *Higher Self* in "Devachan." As to the four lower principles, that which becomes of them is found in most classics, from which we mean to quote at length for our defence. The doctrine of the *perisprit* the "false personality," or the remains of the deceased under their astral form—fading out to disappear in time, is terribly distasteful to the spiritualists, who insist upon confusing the temporary with the immortal EGO.

Unfortunately for them and happily for us, it is not the modern Occultists who have invented the doctrine. They are on their defense. And they prove what they say, *i. e.*, that no *"personality"* has ever yet been "reincarnated" "on the same planet" (*our earth,* this once there is *no* mistake, save in the three exceptional cases above cited. Adding to these a fourth case, *which is the deliberate, conscious act of adeptship;* and that such an *astral* body belongs *neither to the body nor the soul* still less to the immortal spirit of man, the following is brought forward and proofs cited.

Before one brings out on the strength of undeniable manifestations, theories as to *what* produces them and claims at once on *prima facie* evidence that it is the *spirits* of the departed mortals that revisit us, it behooves one to first study what antiquity has declared upon the subject. Ghosts and apparitions, materialized and semi-material "SPIRITS" have not originated with Allan Kardec, nor at Rochester. If those beings whose invariable habit it is to give themselves out for *souls* and the phantoms of the dead, choose to do so and succeed, it is only because the cautious philosophy of old is now replaced by an *a priori* conceit, and unproven assumptions. The first question is to be settled—"Have spirits any kind of sub-

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the whole of the mental equipment, good and bad, noble qualities and unholy passions, follow the soul to its hereafter? Surely not. But if not, and something has to be stripped off, how and when are we to draw the line? If, on the other hand, the Soul is something distinct from all our mental equipment, except the sense of self, are we not confronted by the incomprehensible notion of a personality without any attributes?"

To this query the author answers as any true theosophist would: "The difficulties of the question really spring from a misconception of the true nature of these attributes. The components of our mental equipment—appetites, aversions, feelings, tastes and qualities generally—are not absolute but relative existences. Hunger and thirst for instance are states of consciousness which arise in response to the stimuli of physical necessities. They are not inherent elements of the soul and **will disappear** or become modified, etc." (pp. 356 and 357). In other words, the theosophical doctrine is adopted, Atma and Buddhi having culled off the **Manas,** the aroma of the personality or **human soul**—go into Devachan; while the lower principles, the astral **simulacrum** or false personality void of its Divine monad or spirit, will remain in the **Kamaloka**—the "Summerland."

stance to clothe themselves with?" *Answer:* That which is now called *perisprit* in France, and a "materialized Form" in England and America, was called in days of old *peri-psyche,* and *peri-nous,* hence was well known to the old Greeks. Have they *a body* whether gaseous, fluidic, etherial, material or semi-material? No; we say this on the authority of the occult teachings the world over. For with the Hindus *atma or spirit* is *Arupa* bodiless, and with the Greeks also. Even in the Roman Catholic Church the angels of Light as those of Darkness *are absolutely incorporeal: "meri spiritus, omnes corporis expertes,"* and in the words of the "SECRET DOCTRINE," *primordial.* Emanations of the undifferentiated Principle, the Dhyan Chohans of the ONE (First) category or pure Spiritual Essence, are formed of the *Spirit of the one Element;* the second category of the second Emanation of the Soul of the Elements; the third have a *"mind* body" to which they are not subject, but that they can assume and govern as a body, subject *to them,* pliant to their will in form and substance. Parting from this (third) category, they (the spirits, angels, Devas or Dhyan Chohans) have BODIES the first *rupa* group of which is composed of one element *Ether;* the second, of two—ether and fire; the third, of three—Ether, fire and water; the fourth, of four—Ether, air, fire and water. Then comes man, who, besides the four elements, has the fifth that predominates in him—Earth: therefore he suffers. Of the Angels, as said by St. Augustine and Peter Lombard, their bodies are made *to act,* not to suffer. It is earth and water, *humor et humus,* that gives an aptitude for suffering and passivity, *ad patientiam,* and *Ether* and *Fire* for action." The spirits or human *monads,* belonging to the first, or undifferentiated essence, are thus incorporeal; but their third principle (or the human Fifth—*Manas*) can in conjunction with its vehicle become *Kama rupa* and *Mayavi rupa*—body of desire or "illusion body." After death, the best, noblest, purest qualities of *Manas* or the *human* soul ascending along with the divine Monad into Devachan whence no one emerges from or returns, except at the time of reincarnation—what is that then which appears under the double mask of the spiritual *Ego* or soul of the departed individual? *The Kama rupa element with the help of elementals.* For we are taught that those spiritual beings that can assume a form at will and appear, *i. e.,* make themselves objective and even tangible—are the angels alone (the Dhyan Chohans) and the *nirmanakaya*[11] of the adepts, whose spirits are clothed in sublime matter. The astral bodies—*the remnants* and *dregs* of a mortal being which has been disembodied, when they do appear, are not the individuals they claim to be, but only their simulachres.

11. **Nirmanakaya** is the name given to the astral forms (in their completeness) of adepts, who have progressed too high on the path of **knowledge** and absolute truth, to go into the state of Devachan; and have, on the other hand, deliberately refused the bliss of nirvana, in order to help Humanity by invisibly guiding and helping on the same path of progress elect men. But these **astrals** are not empty shells, but complete monads made up of the 3d, 4th, 5th, 6th and 7th principles. There is another order of **nirmanakaya,** however, of **which much** will be said in the **Secret Doctrine.**—H. P. B.

And such was the belief of the whole of antiquity, from Homer to Swedenborg; from the *third* race down to our own day.

More than one devoted spiritualist has hitherto quoted Paul as corroborating his claim that spirits do and can appear. "There is a natural and there is a spiritual body," etc., etc., (I Cor. xv., 44); but one has only to study closer the verses preceding and following the one quoted, to perceive that what St. Paul meant was quite different from the sense claimed for it. Surely there is a *spiritual* body, but it is not identical with the *astral* form contained in the "natural" man. The "spiritual" is formed only by our individuality *unclothed* and *transformed after death;* for the apostle takes care to explain in Verses 51 and 52, *"Immut abimur sed non omnes."* Behold, I tell you *a mystery:* we shall *not all sleep* but we *shall all be changed.* This corruptible must put on incorruption and this mortal must put on immortality.

But this is no proof except for the Christians. Let us see what the old Egyptians and the Neo-Platonists—both *"theurgists" par excellence,* thought on the subject: They divided man into three principal groups subdivided into principles as we do: pure immortal spirit; the "Spectral Soul" (*a luminous phantom*) and the gross material body. Apart from the latter, which was considered as the terrestrial shell, these groups were divided into six principles; (1) *Kha* "vital body;" (2) *Khaba* "astral form," or shadow; (3) *Khou* "animal soul;" (4) *Akh* "terrestrial intelligence;" (5) *Sa* "the divine soul" (*or Buddhi*); and (6) *Sah* or mummy,[12] the functions of which began after death. *Osiris* was the highest uncreated spirit, for it was, in one sense, a generic name, every man becoming after his translation *Osirified, i. e.,* absorbed into *Osiris—Sun* or into the glorious divine state. It was *Khou,* with the lower portions of *Akh* or *Kama rupa* with the addition of the dregs of *Manas* remaining all behind in the astral light of our atmosphere—that formed the counterparts of the terrible and so much dreaded *bhoots* of the Hindus (our "elementaries"). This is seen in the rendering made of the so-called "Harris. Papyrus on magic." (*papyrus magique,* translated by Chabas) who calls them *Kouey* or *Khou,* and explains that according to the hieroglyphics they were called *Khou* or the "revivified dead," the "resurrected shadows."

When it was said of a person that he *"had a Khou"* it meant that he was possessed by a "Spirit." There were two kinds of *Khous*—the justified ones,—who after living for a short time *a second life* (*nam onh*) faded out, disapeared; and those *Khous* who were condemned to wandering without rest in darkness *after dying for a second time—mut, em, nam*—and who were called the

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12. Placing these parallel with the division in esoteric teaching we see that (1) **Osiris** is Atma; (2) **Sa** is Buddhi; (3) **Akh** is Manas; (4) **Khou** is Kama-rupa, the seat of terrestrial desires; (5) **Khaba** is Lingha Sarira; (6) **Kha** is Pranatma (vital principle); (7) **Sah** is mummy or body.

H'ou—métre ("second time dead") which did not prevent them from clinging to a vicarious life after the manner of Vampires. How dreaded they were is explained in our Appendices on Egyptian Magic and "Chinese Spirits" (*Secret Doctrine*). They were exorcised by Egyptian priests as the evil spirit is exorcised by the Roman Catholic *curé;* or again the Chinese *houen,* identical with the *Khou* and the "Elementary," as also with the *lares* or *larvæ*—a word derived from the former by *Festus,* the grammarian; who explains that they were "the shadows of the dead *who gave no rest in the house they were in* either to the Masters or the servants." These creatures when evoked during theurgic, and especially *necromantic* rites, were regarded, and are so regarded still, in China—as neither the Spirit, Soul nor anything belonging to the deceased personality they represented, but simply, as his reflection—*simulacrum.*

"The human soul," says Apuleius, "is an *immortal God*" (Buddhi) which nevertheless has his beginning. When death rids it (the Soul), from its earthly corporeal organism, it is called *lemure.* There are among the latter not a few which are beneficent, and which become the gods or demons of the family, *i. e.,* its domestic gods: in which case they are called *lares.* But they are vilified and spoken of as *larvæ* when sentenced by fate to wander about, they spread around them evil and plagues. (*Inane terriculamentum, ceterum noxium malis;*) or if their real nature is doubtful they are referred to as simply *manes* (*Apuleius,* see—*Du Dieu de Socrate,* pp. 143-145. Edit. Niz.) Listen to Yamblichus, Proclus, Porphyry, Psellus, and to dozens of other writers on these mystic subjects.

The Magi of Chaldea believed and *taught that the celestial or divine soul* would participate in the bliss of eternal light, while the animal or *sensuous* soul would, if good, rapidly dissolve, and if wicked go on wandering about in the Earth's sphere. In this case, "it (the soul) assumes at times the forms of various human phantoms and even those of animals." The same was said of the *Eidolon* of the Greeks, and of their *Nepesh* by the Rabbins: (See *Sciences Occultes,* Count de Resie. V. 11.) All the *Illuminati* of the middle ages tell us of our *astral Soul,* the reflection of the dead or his *spectre.* At *Natal death* (birth) the pure spirit remains attached to the *intermediate* and *luminous body* but as soon as its lower form (the physical body) is dead, the former ascends heavenward, and the latter descends into the nether worlds, or the *Kama loka.*

Homer shows us the body of Patroclus—the true image of the terrestrial body lying killed by Hector—rising in its spiritual form, and Lucretius shows old Ennius representing Homer himself, shedding bitter tears, amidst the *shadows and the human simulachres*

on the shores of Acherusia "*where live neither our bodies nor our souls,*" but only our images.

> "* * * Esse Acherusia templa,
> * * * Quo neque permanent animæ, neque corpora nostra,
> Sed quædam simulacra * *"

Virgil calls it *imago* "image" and in the *Odyssey* (I, XI) the author refers to it as the type, the model, and at the same time the copy of the body; since Telemachus will not recognize Ulyssus and seeks to drive him off by saying—"No thou art not my father; thou art a demon,—trying to seduce me!" (*Odys.* I. XVI. *v.* 194.) "Latins do not lack significant proper names to designate the varieties of their demons; and thus they called them in turn, *lares, lemures, geni* and *manes.*" Cicero, in translating Plato's *Timæus,* translates the word *daimones* by *lares;* and Festus the grammarian, explains that the inferior or lower gods were the *souls* of *men,* making a difference between the two as Homer did, and between *anima bruta* and *anima divina* (animal and divine souls). Plutarch (in *proble. Rom.*) makes the lares preside and inhabit the (haunted) houses, and calls them cruel, exacting, inquisitive, etc., etc. Festus thinks that there are good and bad ones among the lares. For he calls them at one time *præstites* as they gave occasionally and watched over things carefully (*direct apports*), and at another—*hostileos.*[13] "However it may be," says in his queer old French, Leloyer, "they are no better than our devils, who, if they do appear helping sometimes men, and presenting them with property, it is only to hurt them the better and the more later on. *Lemures* are also devils and *larvæ* for they appear at night in various human and animal forms, but still more frequently with features that THEY *borrow from dead men.*" (*Livre des Spectres.* V. IV, p. 15 and 16.)

After this little honour rendered to his Christian preconceptions, that see Satan everywhere, Leloyer speaks like an Occultist, and a very erudite one too.

"It is quite certain that the *genii* and none other had mission to watch over every newly born man, and that they were called *genii,* as says Censorius, because they had in their charge our race, and not only they *presided* over every mortal being but over whole generations and tribes, being the *genii of the people.*"

The idea of guardian angels of men, races, localities, cities, and nations, was taken by the Roman Catholics from the prechristian occultists and pagans. Symmachus (Epistol, I. X) writes: "As souls are given to those who are born, so *genii* are distributed to the nations. Every city had its protecting genius, to whom the people sacrificed." There is more than one inscription found that reads: *Genio civitates*—"to the genius of the city."

Only the ancient profane, never seemed sure any more than the modern whether an apparition was the *eidolon* of a relative or

13. Because they drove the enemies away.

the genius of the locality. Enneus while celebrating the anniversary of the name of his father Anchises, seeing a serpent crawling on his tomb knew not whether that was the *genius* of his father or the genius of the place (Virgil). "The *manes*[14] were numbered and divided between good and bad; those that were *sinister*, and that Virgil calls *numina larva,* were appeased by sacrifices that they should commit no mischief, such as sending bad dreams to those who despised them, etc.:

Tibullus shows by his line:—

Ne tibi neglecti mittant insomnia manes. (Eleg., I, 11.)

"Pagans thought that the *lower Souls* were transformed after death into *diabolical aerial* spirits." (Leloyer, p. 22.)

The term *Eteroprosopos* when divided into its several compound words will yield a whole sentence, "an other than I under the features of my person."

It is to this terrestrial principle, the *eidolon,* the *larva*, the *bhoot*—call it by whatever name—that reincarnation was refused in *Isis.*[15]

The doctrines of Theosophy are simply the faithful echoes of Antiquity. Man is a *Unity* only at his origin and at his end. All the Spirits, all the Souls, gods and demons emanate from and have for their root-principle the SOUL OF THE UNIVERSE—says Porphyry (*De Sacrificè*). Not a philosopher of any notoriety who did not believe (1) in reincarnation (metempsychosis), (2) in the plurality of principles in man, or that man had *two* Souls of separate and quite different natures; one perishable, the *Astral Soul,* the other incorruptible and immortal; and (3) that the former was not the man whom it represented—"neither his spirit nor his body, but his *reflection* at best." This was taught by Brahmins, Buddhists, Hebrews, Greeks, Egyptians and Chaldeans; by the post-diluvian heirs of the prediluvian Wisdom, by Pythagoras and Socrates, Clemens Alexandrinus, Synesius, and Origen, the oldest Greek poets as much as the Gnostics, whom Gibbon shows as the most refined, learned and enlightened men of all ages (See "Decine and Fall," etc.). But the rabble was the same in every age: superstitious, self-opinionated, materializing every most spiritual and noble idealistic conception and dragging it down to its own low level, and—ever adverse to philosophy.

But all this does not interfere with that fact, that our "fifth Race' man, analyzed esoterically as a septenary creature, was ever

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14. From manus—"good," an antiphrasis, as Festus explains.

15. Page 12, Vol. 1, of "Isis Unveiled" belief in reincarnation is asserted from the very beginning, as forming part and parcel of universal beliefs. "Metempsychosis" (or transmigration of souls) and reincarnation being after all the same thing.

exoterically recognized as mundane, sub-mundane, terrestrial and supra mundane, Ovid graphically describing him as—

> "Bis duo sunt hominis; **manes, caro, spiritus, umbra**
> Quatuor ista loca bis duo suscipiunt.
> Terra tegit carnem, tumulum circumvolat umbra,
> Orcus habet manes, spiritus astra petit."

OSTENDE, Oct., 1886.

(The foregoing article was first printed by Mr. Judge in *The Path* for November, 1886.)

(*Addendum*)

AN IMPORTANT CORRECTION.

To All the Readers of The Path:

In the November number of *Path* in my article *"Theories about Reincarnation and Spirits,"* the entire batch of elaborate arguments is upset and made to fall flat owing to the mistake of either copyist or printer. On page 235, the last paragraph is made to begin with these words: "Therefore the *reincarnating* principles are left behind in Kama-loka, etc.," whereas it ought to read "Therefore the NON-*reincarnating* principles (the false personality) are left behind in Kama-loka, etc.," a statement fully corroborated by what follows, since it is stated that those principles fade out and *disappear*. (See foot-note 7 in article immediately preceding. Eds. THEOS.)

There seems to be some fatality attending this question. The spiritualists will not fail to see in it the guiding hand of their dear departed ones from "Summerland;" and I am inclined to share that belief with them in so far that there must be some mischievous spook between me and the printing of my articles. Unless immediately corrected and attention drawn to it, this error is one which is sure to be quoted some day against me and called a *contradiction*.

Yours truly,

H. P. Blavatsky.

November 20th, 1886.

NOTE.—The MS. for the article referred to was written out by some one for Mme. Blavatsky and forwarded to us as it was printed, and it is quite evident that the error was the copyist's, and not ours nor Madame's; besides that, the remainder of the paragraph clearly shows a mistake. We did not feel justified in making such an important change on our own responsibility, but are now glad to have the author do it herself. Other minor errors probably also can be found in consequence of the peculiar writing of the amanuensis, but they are very trivial in their nature.—[Ed.]

(The foregoing article was first printed by Mr. Judge in *The Path* for January, 1887.)

FRAGMENTS OF OCCULT TRUTH

(NO. IV OF THE SERIES.)

THE EVOLUTION OF MAN.

BY A LAY CHELA.

AN essay on so vast a topic as this can only be a very fragmentary "Fragment"; but an incomplete sketch may be found useful as a framework for speculation. It is one thing to ponder on the origin and destination of man without knowing more of the subject than can be gathered from the open page of Nature before us at any given moment: it is quite another to exercise the imaginative and reasoning faculties in filling up details, after the general design has been made intelligible. All ordinary theories concerning creation and the soul belong to speculations of the former order, and very poor, crude and inaccurate, do they seem, when referred to the broad outline of the facts as known to initiates of occult science.

Greatly more intelligent, within its domain, than religious metaphysics, ordinary science has made out a great deal concerning the evolution of Man's body. And even though its conclusions may be incomplete, they are not altogether wrong. It only errs seriously when it tries to deal with problems outside its proper domain, and fancies that the evolution of animal forms, and their gradual improvement may constitute the whole process which leads to the evolution of humanity; in other words that the intelligence with which humanity is now endowed is merely one of the phenomena of organic chemistry. However, in training modern thought to understand the principle of evolution, physical science has paved the way for explanations which occult science is at last conceding to the world. It has supplied a clue to the true method of investigating the results so unscientifically attributed by vulgar cosmogony to creation. It is difficult to say how far the habit of literally believing the statements of the Bible has really established in the Western mind the idea that God, in the beginning, performed some charm "with woven paces and with waving hands" and that the Earth sprang instantly into existence, furnished with trees and live stock, and ready in the course of the week for the habitation of a no less instantaneously created man. But even when orthodox theologists concede that the days of creation may be long periods of time, they certainly do not, as a rule, get rid of the notion that this Earth and all its inhabitants are the fruit of an act of creation

worked out more or less deliberately, *within the limits of the world now before us*, either through laws especially designed to produce the results now perceived, or by a more workmanlike process with lumps of clay, spare ribs, or any other handy materials which a tangible and visible Creator might find lying about his premises.

Certainly physical science, again breaking in upon theological conceptions, disturbs orthodox speculation by pointing out that the earth was at one time a viscid globe of inorganic fiery matter, that further back still it was a ring of incandescent vapour thrown off from the sun, that further back still it was part merely of a vast fiery nebula like that which to this day may be observed in the constellation of Orion, and which the fine instruments of modern physical research have shown with approximate certainty to be actually in that state which reason had previously suggested that our own system must have been in once. But physical science does not go further than to suggest that theology must somehow reconcile its conceptions with these rudimentary facts. It fails to accomplish the reconciliation itself, and offers, for its own part, a theory so unsatisfactory in one direction—that of spiritual mysteries,—that only a small number of thinking men find themselves able to put up with it to the entire exclusion of theological hypotheses, unsatisfactory though these may be in the direction of physical mysteries.

Now occult science can and does bridge the gulf between science and religion. This is not the place to descant at length upon its methods of research. On that head a great deal has been published lately, and the reader may be referred to other writings in reference to opportunities that ordinary people have had for realizing the fact that extraordinary persons, by the cultivation of faculties dormant in all, (and the existence of which all may prove for themselves if they are prepared to take the necessary trouble) have obtained the means of exploring regions of the universe inaccessible to the physical senses. By degrees such persons have acquired that enormous mass of knowledge concerning the operations of Nature over vast areas of space and time, which enable them to make positive statements concerning the character of the processes we are about to describe.

The first great fact which occult science presents to our notice in reference to the origin of man on this globe will be seen at a glance to help the imagination over some embarrassments of the familiar scientific idea of evolution. The evolution of man is not a process carried out on this planet alone. It is a result to which many worlds in different conditions of material and spiritual development have contributed. If this statement were merely put forward as a conjecture, it would surely recommend itself forcibly to rational minds. For there is a manifest irrationality in the common-place notion that man's existence is divided into a material beginning, lasting sixty or seventy years, and a spiritual remainder lasting for ever. The irrationality amounts to absurdity when it is alleged that the acts of the sixty or seventy years,—the blundering

helpless acts of ignorant human life—are permitted by the perfect justice of an All-wise Providence to define the conditions of that later life of infinite duration. Nor is it less extravagant to imagine that apart from the question of justice, the life beyond the grave should be exempt from the law of change, progress and improvement, which every analogy of Nature points to as probably running through all the varied existences of the universe. But once abandon the idea of a uniform, unvarying, unprogressive life beyond the grave,—once admit the conception of change and progress in that life—and we admit the idea of a variety hardly compatible with any other hypothesis than that of progress through successive worlds. As we have said before, this is not hypothesis at all for occult science, but a fact, ascertained and verified beyond the reach (for occultists) of doubt or contradiction.

The life and evolutionary processes of this Planet in fact,—all which constitutes it something more than a dead lump of chaotic matter,—are linked with the life and evolutionary processes of several other planets. But let it not be supposed that there is no finality as regards the scheme of this planetary union to which we belong. The human imagination once set free is apt sometimes to bound too far. Once let this notion, that the earth is merely one link in a mighty chain of worlds, be fully accepted as probable, or true, and it may suggest the whole starry heavens are the heritage of the human family. That is so far from being the fact that it is almost infinitely far therefrom. One globe does not afford Nature scope for the processes by which mankind has been evoked from chaos, but these processes do not require more than a limited and definite number of globes. Separated as these are, in regard to the gross mechanical matter of which they consist, they are closely and intimately bound together by subtle currents and forces, whose existence reason need not be much troubled to concede since the existence of *some* connection,—of force as etherial media,—uniting all visible celestial bodies, is proved by the mere fact that they *are* visible. It is along these subtle currents that the life-elements pass from world to world.

The fact, however, will at once be liable to distortion to suit preconceived habits of mind. Some readers may imagine our meaning to be that after death the surviving soul will be drawn into the currents of that world with which its affinities connect it. The real process is more methodical. The system of worlds is a circuit round which *all* individual spiritual entities have, alike, to pass; and that passage constitutes the Evolution of Man. For it must be realized, that the evolution of man is a process stil lgoing on, and by no means yet complete. Darwinian writings have taught the modern world to regard the ape as an ancestor, but the simple conceit of Western speculation has rarely permitted European evolutionists to look in the other direction and recognize the probability, that to our remote descendants we may be, as that unwelcome progenitor to us. And the two facts just declared hinge

together. The higher evolution will be accomplished by our progress through the successive worlds of the system; and in higher forms we shall return to this earth again, and again, and again. But the avenues of thought through which we look forward to this prospect, are of almost inconceivable length.

It will readily be supposed that the chain of worlds to which this earth belongs are not all prepared for a material existence exactly, or even approximately resembling our own. There would be no meaning in an organized chain of worlds which were all alike, and might as well all have been amalgamated into one. In reality the worlds with which we are connected are very unlike each other, not merely in outward conditions, but in that supreme characteristic, the proportion in which,—spirit and matter,—are mingled in their constitution. Our own world presents us with conditions in which spirit and matter are, on the whole, evenly balanced in equilibrium. Let it not be supposed on that account that it is very highly elevated in the scale of perfection. On the contrary, it occupies a very low place in that scale. The worlds that are higher in the scale are those in which spirit largely predominates. There is another world attached to the chain rather than forming a part of it, in which matter asserts itself even more decisively than on earth, but this may be spoken of later.

That the superior worlds which Man may come to inhabit in his onward progress should gradually become more and more spiritual in their constitution,—life there being more and more successfully divorced from gross material needs,—will seem reasonable enough at the first glance. But the first glance in imagination at those which might conversely be called the inferior, but may with less inaccuracy be spoken of as the preceding worlds, would perhaps suggest that they ought to be conversely less spiritual,—more material, than this earth. The fact is quite the other way,—and must be so, it will be seen on reflection, in a chain of worlds which is an endless chain, *i. e.*, round and round which the evolutionary process travels. If that process had merely one journey to travel along a path which never returned into itself, one could think of it, at any rate, as working from almost absolute matter, up to almost absolute spirit, but nature works always in complete curves, and travels always in paths which return into themselves. The earliest, as also the latest, developed worlds—for the chain itself has grown by degrees,—the furthest back as also the furthest forward are the most immaterial, the most etherial of the whole series and that this is in all ways in accordance with the fitness of things will appear from the reflection that the furthest forward of the worlds is not a region of finality, but the stepping-stone to the furthest back—as the month of December leads us back again to January. But it is not a climax of development from which the individual monad falls, as by a catastrophe, into the state from which he slowly began to ascend millions of years previously. From that which for reasons which will soon appear must be considered the highest world

on the ascending arc of the circle to that which must be regarded as the first in the descending arc,—in one sense the lowest, *i. e.*, in the order of development,—there is no descent at all, but still ascent and progress. For the spiritual monad or entity which has worked its way all round the cycle of evolution, at any one of the many stages of development into which the various existences around us may be grouped, begins its next cycle at the next higher stage, and is thus still accomplishing progress as it passes from world Z back again to world A. Many times does it circle, in this way right round the system, but its passage round must not be thought of merely as a circular revolution in an orbit. In the scale of spiritual perfection it is constantly ascending. Thus if we compare the system of worlds to a system of towers standing on a plain,—towers each of many stories and symbolizing the scale of perfection,—the spiritual monad performs a spiral progress round and round the series, passing through each tower, every time it comes round to it, at a higher level than before.

It is for want of realizing this idea that speculation concerned with physical evolution is so constantly finding itself stopped by dead walls. It is searching for its missing links in a world where it can never find them now, for they were but required for a temporary purpose, and have passed away. Man, says the Darwinian, was once an ape. Quite true, but the ape known to the Darwinian will never become a man, *i. e.*, the *form* will not change from generation to generation till the tail disappears and the hands turn into feet, and so on. Ordinary science avows that though changes of form can be detected in progress within the limits of species, the changes from species to species can only be inferred, and to account for these, it is content to assume great intervals of time and the extinction of the intermediate forms. There has been no doubt an extinction of the intermediate or earlier forms of all species, (in the larger acceptation of the word), *i. e.*, of all kingdoms, mineral, vegetable, animal, man, &c., but ordinary science can merely guess that to have been the fact without realizing the conditions which rendered it inevitable, and which forbid the renewed generation of the intermediate forms.

It is the spiral character of the progress accomplished by the life impulses which develop the various kingdoms of Nature, which accounts for the gaps now observed in the animated forms which people the earth. The thread of a screw which is a uniform inclined plane in reality looks like a succession of steps when examined only along one line parallel to its axis. The spiritual monads which are coming round the system on the animal level pass on to other worlds when they have performed their turn of animal incarnation here. By the time they come again, they are ready for human incarnation, and there is no necessity now for the upward development of animal forms into human forms,—these are already waiting for their spiritual tenants. But if we go back far enough we come to a period at which there were no human forms ready

developed on the earth, but when spiritual monads traveling on the earliest or lowest human level, were beginning to come round. Their onward pressure in a world at that time containing none but animal forms provoked the improvement of the highest of these into the required form,—the much-talked-of missing link.

In one way of looking at the matter it may be contended that this explanation is identical with the inference of the Darwinian evolutionist in regard to the development and extinction of missing links. After all, it may be argued by a materialist, "we are not concerned to express an opinion as to the origin of the tendency in species to develop higher forms. We say that they do develop these higher forms by intermediate links, and that the intermediate links die out; and you say just the same thing." But there is a distinction between the two ideas for any one who can follow subtle distinctions. The natural process of evolution from the influence of local circumstances, and sexual selection must not be credited with producing intermediate forms, and this is why it is inevitable that the intermediate forms should be of a temporary nature and should die out. Otherwise we should find the world stocked with missing links of all kinds, animal life creeping by plainly apparent degrees up to manhood, human forms mingling in indistinguishable confusion with those of animals. The impulse to the new evolution of higher forms is really given as we have shown by rushes of spiritual monads coming round the cycle in a state fit for the habitation of new forms. These superior life impulses burst the chrysalis of the older form on the planet they invade and throw off an efflorescence of something higher. The forms which have gone on merely repeating themselves for millenniums, start afresh, into growth; with relative rapidity they rise through the intermediate into the higher forms, and then as these in turn are multiplied with the vigour and rapidity of all new growths they supply tenements of flesh for the spiritual entities coming round on that stage or plane of existence, and for the intermediate forms there are no longer any tenants offering. Inevitably they become extinct.

Thus is evolution accomplished as regards its essential impulse by a *spiral progress* through the worlds. In the course of explaining this idea we have partly anticipated the declaration of another fact of first-rate importance as an aid to correct views of the world system to which we belong. That is that the tide of life,—the wave of existence,—the spiritual impulse, call it by what name we please, passes on from planet to planet by rushes, or gushes; not by an even continuous flow. For the momentary purpose of illustrating the idea in hand the process may be compared to the filling of a series of holes or tubs sunk in the ground, such as may sometimes be seen at the mouths of feeble springs, and connected with each other by little surface channels. The stream from the spring as it flows is gathered up entirely in the beginning by the first hole, or tub A, and it is only when this is quite full that the continued in-

pouring of water from the spring causes that which it already contains to overflow into tub B. This in turn fills and overflows along the channel which leads to tub C, and so on. Now, though, of course, a clumsy analogy of this kind will not carry us very far, it precisely illustrates the evolution of life on a chain of worlds like that we are attached to, and, indeed, the evolution of the worlds themselves. For the process which goes on does not involve the pre-existence of a chain of globes which nature proceeds to stock with life; but it is one in which the evolution of each globe is the result of previous evolutions, and the consequence of certain impulses thrown off from its predecessor in the superabundance of their development. Now it is necessary to deal with this characteristic of the process to be described, but directly we begin to deal with it we have to go back in imagination to a period in the development of our system very far antecedent to that which is specially our subject at present,—the evolution of man. And manifestly, as soon as we begin talking of the beginnings of worlds, we are dealing with phenomena which can have had very little to do with *life*, as we understand the matter, and, therefore, it may be supposed, nothing to do with life impulses. But let us go back by degrees. Behind the human harvest of the life impulse there lay the harvest of mere animal forms,—as every one realizes. Behind that the harvest or growths of mere vegetable forms—for some of these undoubtedly precede the appearance of the earliest animal life on the planet. Then before the vegetable organizations there were mineral organizations, for even a mineral is a product of Nature, an evolution from something behind it, as every imaginable manifestation of nature must be until in the vast series of manifestations, the mind travels back to the unmanifested beginning of all things. On pure metaphysics of that sort we are not now engaged. It is enough to show that we may as reasonably,—and that we must if we would talk about these matters at all—conceive of a life impulse giving birth to mineral forms, as if the same sort of impulse concerned to raise a race of apes into a race of rudimentary men. Indeed, occult science travels back even further in its exhaustive analysis of evolution, than the period at which minerals began to assume existence. In the process of developing worlds from fiery nebulæ Nature begins with something earlier than minerals—with the elemental forces that underlie the phenomena of nature as visible now and perceptible to the senses of man. But that branch of the subject may be left alone for the present. Let us take up the process at the period when the first world of the series globe A, let us call it, is merely a congeries of mineral forms. Now it must be remembered that globe A has already been described as very much more etherial, more predominated by spirit, as distinguished from matter, than the globe of which we at present are having personal experience, so that a large allowance must be made for that state of things when we ask the reader to think of it at starting as a mere congeries of mineral forms. Mineral forms may be mineral in the sense of

not belonging to the higher forms of vegetable organism, and may yet be very immaterial as we think of matter very etherial consisting of a very fine or subtle quality or matter, in which the other pole or characteristic of nature,—spirit,—largely predominates. The minerals we are trying to portray are, as it were, the ghosts of minerals, by no means the highly-finished and beautiful, hard crystals, which the mineralogical cabinets of this world supply. In these lower spirals of evolution with which we are now dealing as with the higher ones, there is progress from world to world, and that is the great point at which we have been aiming. There is progress downwards, so to speak, in finish and materiality and consistency; and then, again, progress upward in spirituality as coupled with the finish which matter, or materiality rendered possible in the first instance. It will be found that the process of evolution in its higher stages as regards man is carried on in exactly the same way. All through these studies, indeed, it will be found that one process of Nature typifies another, that the big is the repetition of the little on a larger scale.

It is manifest from what we have already said, and in order that the progress of organisms on globe A shall be accounted for, that the mineral kingdom will no more develop the vegetable kingdom on globe A until it receives an impulse from without, than the Earth was able to develop Man from the ape till it received an impulse from without. But it will be inconvenient at present to go back to a consideration of the impulses which operate on globe A in the beginning of the system's construction.

We have already,—in order to be able to advance more comfortably from a far later period than that to which we have now receded, gone back so far that further recession would change the whole character of this explanation. We must stop somewhere, and for the present it will be best to take the life impulses behind globe A, for granted. And having stopped there we may now treat the enormous period intervening between the mineral epoch on globe A and the man epoch, in a very cursory way, and so get back to the main problem before us. What has been already said facilitates a cursory treatment of the intervening evolution. The full development of the mineral epoch on globe A prepares the way for the vegetable development, and as soon as this begins, the mineral life impulse overflows into globe B. Then when the vegetable development on globe A is complete and the animal development begins, the vegetable life impulse overflows to globe B, and the mineral impulse passes on to globe C. Then, finally, comes the human life impulse on globe A.

Now it is necessary at this point to guard against one misconception that might arise. As just roughly described, the process might convey the idea that by the time the human impulse began on globe A, the mineral impulse was then beginning on globe D, and that beyond lay chaos. This is very far from being the case for two reasons. Firstly, as already stated, there are pro-

cesses of evolution which precede the mineral evolution, and thus a wave of evolution,—indeed several waves of evolution precede the mineral wave in its progress round the spheres. But over and above this, there is a fact to be stated which has such an influence on the course of events. When it is realized, it will be seen that the life impulse has passed several times completely round the whole chain of worlds before the commencement of the human impulse on globe A. This fact is as follows:—Each kingdom of evolution, vegetable, animal, and so on, is divided into several spiral layers. The spiritual monads,—the individual atoms of that immense life impulse of which so much has been said,—do not fully complete their mineral existence on globe A, then complete it on globe B, and so on. They pass several times round the whole circle as minerals; and then again several times round as vegetables, and several times as animals. We purposely refrain for the present from going into figures, because it is more convenient to state the outline of the scheme in general terms first, but figures in reference to these processes of Nature have now been given to the world by the occult adepts (for the first time we believe in its history), and they shall be brought out in the course of these essays before we have done, but as we say the outline is enough for any one to think of at first.

And now we have rudimentary man beginning his existence on globe A, in that world where all things are as the ghosts of the corresponding things in this world. He is beginning his long descent into matter. And the life impulse of each "round" overflows, and the races of man are established in different degrees of perfection on all the planets,—on each in turn. But the Rounds are more complicated in their design than this explanation would show if it stopped short here. The process for each spiritual monad is not merely a passage from planet to planet. Within the limits of each planet, each time it arrives there it has a complicated process of evolution to perform. It is many times incarnated in successive races of man, before it passes onward, and it even has many incarnations in each great race. It will be found when we get on further that this fact throws a flood of light upon the actual conditions of mankind as we know it, accounting for those immense differences of intellect and morality, and even of welfare in its highest sense, which generally appear so painfully mysterious.

That which has a definite beginning generally has an end also. As we have shown that the evolutionary process under description began when certain impulses first commenced their operation, so it may be inferred that they are tending towards a final consummation, towards a goal and a conclusion. That is so, though the goal is still far off. Man, as we know him on this earth, is but half way through the evolutionary process to which he owes his present development. He will be as much greater,—before the destiny of our system is accomplished,—than he is now, as he is now greater than the missing link. And that improvement will even be accomplished on this Earth, while in the other worlds, of the ascending

series, there are still loftier peaks of perfection to be scaled. It is utterly beyond the range of faculties untutored in the discernment of occult mysteries to imagine the kind of life, which Man will thus ultimately lead before the zenith of the great cycle is attained. But there is enough to be done in filling up the details of the outline now presented to the reader without attempting to forecast those which have to do with existences towards which evolution is reaching across the enormous abysses of the future.

(The foregoing article was first printed by H. P. Blavatsky in *The Theosophist* for October, 1882.) Vol. 4 p. 1

"MEN KARMIC AGENTS"

THE above is the title of an essay in the T. P. S. Series,[1] by Alexander Fullerton, in which he treats the question solely in regard to whether we should take punitive or reformatory measures with those of our fellow-beings who transgress in those respects in which we so often see culpability. In that essay he has said a great deal that cannot be controverted from the general rules prevailing, but there are other considerations, and also other ways of understanding the term "Karmic Agent."

For this H. P. B. had a particular and technical meaning under which the Karmic Agent is at once removed from the ordinary general mass to which the essay in the *Siftings* has reference. A statement of the law of Karma of course makes not only men Karmic agents but also every other being in the Cosmos, inasmuch as they are all under the law of action and reaction, and, with the same law, go to make Cosmos what it is. Taken as a unit in the general mass of men, each man is a Karmic agent in the above sense, just as each horse and dog, or the rain and the sun are. So in our daily actions, even the smallest, whether we are conscious or not of the effect, we are such agents. A single word of ours may have an influence for a life time upon another. It may cause once more the fire of passion to blaze up, or bring about a great change for good. We may be the means of another's being late for an appointment and thus save him from calamity or the reverse, and so on infinitely. But all this is very different from the technical sense I have referred to, and which might be taken to be the sense of the title of the article thus specially removed from the general class.

The special sense is in this: a "Karmic Agent" is one who concentrates more rapidly than is usual the lines of influence that

1. **Theosophical Siftings**, Vol. 4, Nos. 14-15.

bring about events sometimes in a strange and subtle way. Of these there are two classes; the first those among the mass who, from the lives they have led in the past, arrive in this one gifted—or cursed—with the power unknown to themselves. The second, those who by training have the power, or rather have become concentrators of the forces, and know it to be the case. Of these are the Adepts, both great and small. An instance of this may be found in the life of Zanoni as related by Bulwer Lytton. It was observed that those who met Zanoni soon showed in their affairs very great changes, and although Lytton's son has said, out of his imagination, I think, that his father never intended what Theosophists say he did by the book, there is no doubt that Bulwer meant to teach and illustrate the law.

In Patanjali's *Yoga Aphorisms* it is also spoken of in the 36th Aphorism, second book, thus, (Amer. Ed.): "When veracity is complete the Yogee becomes the focus for the Karma resulting from all actions good and bad"; and in the Bombay edition, "when veracity is complete he is the receptacle of the fruit of works."

It is a well-known tradition in India, called by the civilized West a superstition, that if one should meet and talk with an Adept his Karma good and bad would come to a head more quickly than usual, and thus that the Adept could confer a boon, letting the evil pass and increasing the good. I have conversed with those who asserted they had by chance met Yogis in the forest with whom they talked, telling them that some dear friend was sick unto death, and then on returning home found that the sickness had all gone at the very time of the conversation. And others met such men, who told them that the meeting would bring on the opposite by reason of quick concentration, but that even that would be a benefit, as it would, as it were, eat up much unpleasant Karma once for all. Of this class of traditions is the story of the centurion's daughter and Jesus of Nazareth.

And H. P. B. held that there are many people in the world, engaged in its affairs, who are, without knowing it, Karmic agents in this special sense, and continually bring to others good and bad sudden effects which otherwise would have come slowly to pass, spread over many more days or years, and showing in a number of small events instead of in one.

If this theory be true, we have here also the explanation of the superstition of the evil eye, which is only a corrupt form of the knowledge that there are such Karmic agents among us who by looking at others draw together very quickly effects that without the presence of the Karmic agent might never have been noticed because of their taking more time to transpire.

But if we follow too strictly the theory that men are Karmic agents for the punishment or reformation of others, many mistakes will be made and much bad feeling engendered in others, making it inevitable that we who cause these feelings must receive some day, in this life or another, the exact reaction. And on the other hand,

we should not shrink from the duty to relieve pain and sorrow if we can, for it is both cowardice and conceit to say that we will not help this or that man because it is his Karma to suffer. In the face of suffering it is our good Karma to relieve it if in our power. We are ignorant at best, and cannot tell what will be the next result of what we are about to do or to suggest; hence it is wiser not to assume too often and on too small occasions to be the reformers or punishers as agents for Karma of those who seem to offend.

D. K.

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AFFIRMATIONS AND DENIALS

IN the PATH of January a discussion on the subjects of "Mind Cure" and the like was begun. Since then we have had some letters from and conversations with those who think that the article is not right, or that it takes a wrong view, or that it does not state all the views of all the schools, and when we referred the enquirers to publications of "professors" of these schools we were told that they do not represent the thing properly, and so on. In this article it is purposed to refer to some of these published utterances of the said professors, so that they may be examined.

In a journal called "Christian Science" for the month of January, published in Boston apparently under the auspices of a college of the cult, is the following from an article entitled "My Healing Message," by Minna Peckham:

> "I now declare all pain, sickness, or death to be nothing—nothing. There is no sickness. I deny that there ever was any sickness. I do not believe in poverty; I know there is no poverty; there never was any poverty; there never will be any poverty. We have great stores of wealth; every man, woman and child is rich. They want for nothing. I do not believe in storms. I know there are no storms. There never were any storms; there never will be any. I deny the reality of storms henceforth and forevermore. I do not believe in accidents. I know there never were any accidents and there never shall be any."

And all this raving is uttered in serious earnest, winding through many more paragraphs, and ending as follows: "I am a messenger of God's love and a bearer of good tidings of what is true."

But we are told by some that this sort of thing "is not the Simon pure straight; it is not representative." The difficulty is that the different "meta-physicians" say the same of each other, and when they are cornered by something like this they say "O that is not the proper thing." But a still greater difficulty is that the folly just quoted is the exact outcome of the other systems, for they all have a system of affirming and denying that must, if carried

to its logical conclusion, lead to just what Miss Peckham says. She is evidently not afraid to boldly go to the end and reduce herself and all other things and beings on this plane to nothing. Indeed, it is quite proper to go still further than her "message" in order to carry out the line of argument laid down, in this way: "There is nothing; I do not think, I never did, I never will, and the thoughts I have just uttered have no existence, and therefore all that I have said is nothing, and hence all that I have denied is just the opposite." This is quite logical and proper, and reduces the whole matter to its right position.

The whole set of affirmations and denials reminds one of the passages in the writings of the great Seer Swedenborg, where he describes those souls who affirm and deny anything at all and reduce any statement to the very opposite of what may have been said. We are not joking, but are in sober earnest and call on all forms of argument and all schools of real literature to support our position. Of course, some will not agree, but we are willing to rest the case with those who have been educated to understand the true course of an argument. There are rules of logic which must be followed unless we are come upon an age when all these things have passed away. And the "Healing Message" has been taken up now because the publication appeals to theosophists and advertises theosophical books.

RELATIVITY.

As soon as the Absolute began to manifest itself, or, if you like, immediately that Almighty God created things and beings, relativity begins, and all minds are caught in its net and are obliged to look at things relatively. And so it comes about that we have to say "good" and "evil," as well as all the other words that connote these relative things and ideas. If there were no matter there would be no spirit, and also if there were no evil there would be no good. It is therefore wrong in logic and common sense to say there is no evil. It is only the desire of the optimist, who will not look at things as they are, that causes people to affirm that all is good or that there is no evil. It is all relative, and there is both evil and good, just as light and darkness exist. For if there were not the one we would never know anything about the other, since these ideas arise from contrasts.

In the so-called metaphysical arts or "sciences" the relativity of things and ideas is constantly ignored from the desire to have everything right and *just as we want it*. But how can these optimists know they are right when they sweep away relativity? and how shall any of us say that sorrow and poverty do not exist? Poverty is a fact—the fact of being without means or the things that can be bought with means, and this is so whether the general wants of the nation you live in are small or large. It is in no sense a sentiment or due to imagination. Hence poverty here will be

riches for the man in India, and so on, but all the time there is poverty in any land, no matter how the relativity in respect to that sort of poverty alters in another.

So it is against the experience of all to say there is no poverty, and it is also contrary to logic. But it is not wrong to say that the *effect on your mind* may alter as you look at the matter; and so you may be poor yet at the same time be contented. This, though spiritual or moral richness, is none the less actual poverty. But proper contentment does not come from violations of logic and fact, but from a right view of this universe of relativity. And such right view will never be attained by denials that cannot be sustained.

Many of the objections made to the views in the January article were wide of the mark, for they took the ground that the writer held, as they said other members of the Society do, the opinion that we should go on thinking we are sick when we are not, and that we are miserable when it is only a result of morbidity of mind. Such is not the position at all. Much of our misery is due to discontent and to selfishness, and will disappear as we grow contented and whole-souled. Many of our bodily complaints fade away when we have restored the mind to normal action. But this normal action is not secured by bad logic and worse statistics. It is done by recognizing the fact that "the mind is its own place, and can make a hell of heaven, a heaven of hell." As we see that one set of circumstances make one man happy and another the very opposite, we know that much depends on the way in which we look at our surroundings; but this is an old idea, one always held by the most ancient of the ancients. What right have the "metaphysicians" to arrogate it to themselves? All good physicians have said that much depends on the mind of the patient, but that does not do away with the necessity for good phyhicians; it only calls for more sense on the part of the patients.

Let us suppose a nation imbued from birth to death with the absurd denials and affirmations we have quoted, and try to imagine what would be the effect on the next incarnation of such a people. Probably Miss Peckham does not believe in reincarnation, but, if she did, might say the effect would be good. But would all the poverty and the storms and earthquakes have come to an end? Hardly, since in the case of the natural throes of mother Earth what thoughts may cause them are beyond our purview and unaffected by our denials. Would the contrasts that really constitute poverty, no matter what the sphere of being, cease to have existence? We think not, unless everything by the remarkable process outlined in the paper quoted from had been reduced to one dead level. But we know at least this, that evolution is the law of nature in all departments and that no dead level is possible, and under the law of evolution there must be these contrasts, no matter how high we go or how long continue in the great stream. Hence if these affirmations and denials should have the effect of removing us from this sphere to another, there the deniers and affirmers would have to

begin the weary process over again of plunging themselves into a sea of illusionary thought devoid of logic and merely optimistic. If this picture be correct, is it wise to continue the system or in any way to give it moral support?

William Q. Judge.

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DOGMATISM IN THEOSOPHY

THE Theosophical Society was founded to destroy dogmatism. This is one of the meanings of its first object—Universal Brotherhood. And Col. H. S. Olcott in his inaugural address in 1875, at Mott Memorial Hall, New York, said that such was the object in view, citing the bad effect that intolerance had had in the past. That address was read by Mme. H. P. Blavatsky before its delivery, or its contents were communicated to her, so that it had her assent, for she was present when it was delivered.

In the *Key to Theosophy,* in the "Conclusion," H. P. B. again refers to this subject and expresses the hope that the Society might not, after her death, become dogmatic or crystallize on some phase of thought or philosophy, but that it might remain free and open, with its members wise and unselfish. And in all her writings and remarks, privately or publicly, she constantly reiterated this idea. Of this the writer has direct evidence as to her statements in private.

If our effort is to succeed, we must avoid dogmatism in theosophy as much as in anything else, for the moment we dogmatize and insist on our construction of theosophy, that moment we lose sight of Universal Brotherhood, and sow the seeds of future trouble.

There is a great likelihood that members of the Society will insist on a certain orthodoxy in our ranks. They are already doing it here and there, and this is a note of warning to draw their attention to the danger. There is no orthodoxy in our Society. Even though nine-tenths of the members believe in Reincarnation, Karma, the sevenfold constitution, and all the rest, and even though its prominent ones are engaged in promulgating these doctrines as well as others, the ranks of the Society must always be kept open, and no one should be told that he is not orthodox or not a good Theosophist because he does not believe in these doctrines. All that anyone is asked to subscribe to is *Universal Brotherhood,* and its practice in the search for truth. For the efforts of those who

are thus promulgating specific ideas are made under the sanction of the second object of the Society, which any one is free to follow or to refuse to follow as he sees fit. One may deny—undogmatically—reincarnation and other doctrines, or may assert belief in a personal or impersonal God, and still be a good member of the Society, provided Universal Brotherhood is subscribed to and put into practice.

If a member says he must formulate a God, or cannot believe in Reincarnation, none other should condemn or draw comparisons, or point to the writings of H. P. B. or any one else to show that such a member is untheosophical. The greatest minds on earth are puzzled by great ideas such as these, and yet, holding them, can still search for truth with others in a perfect spirit of toleration.

But at the same time it is obvious that to enter the Society and then, under our plea of tolerance, assert that theosophy shall not be studied, that the great body of thought and philosophy offered in our literature shall not be investigated, is untheosophical, unpractical, and absurd, for it were to nullify the very object of our organization; it is a dogmatism that flows from negation and indifference. We must study the philosophy and the doctrines offered to us before we are in a position to pass judgment and say that they are not true or that they shall be rejected. To judge or reject before examination is the province of little minds or prejudiced dogmatists.

And as the great body of philosophy, science, and ethics offered by H. P. Blavatsky and her teachers has upon it the seal of research, of reasonableness, of antiquity, and of wisdom, it demands our first and best consideration in order that we may with fitness conclude upon its acceptation or rejection.

So, then, a member of the Society, no matter how high or how low his or her position in its ranks, has the right to promulgate all the philosophical and ethical ideas found in our literature to the best ability possessed, and no one else has the right to object, provided such promulgation is accompanied by a clear statement that it is not authorized or made orthodox by any declaration from the body corporate of the T. S. Our Society must be kept free and open, no matter if, because we refuse to formulate beliefs as a Society, we remain small in number, for we can always be strong in influence.

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Between these two conflicting Titans—Science and Theology—is a bewildered public, fast losing all belief in man's personal immortality, in a deity of any kind, and rapidly descending to the level of mere animal existence. Such is the picture of the hour, illumined by the bright noon-day sun of this Christian and scientific era.

—*Isis Unveiled.*

MEDIUMSHIP AND ABNORMAL PSYCHISM

THE Theosophical Society has perhaps no more important mission during this closing cycle and the first decades of the coming century than in relation to that Psychic Babel, Modern Spiritualism. H. P. B. was from the first, clear and pronounced in regard to the facts and phenomena involved, and their danger and true interpretation. Instead of listening to reason or sound philosophy with a dispassionate desire for the simple truth, leading Spiritualists have from the first denied, denounced, ridiculed, and derided H. P. B. and all other interpretations than their own of these "dealings with the dead." It was long ago predicted by "Those who know," that America would again become the home of Black Magic. The remains of the lost Atlantis and the Karmic inheritance of the Western Continent with its old Astral Images favor such a development, for—"That which hath been is that which shall be, and there is no new thing under the heavens." Had Spiritualists as a class been ready to listen to reason and to weigh evidences, such a development along the Left-hand Path as is now in progress and is fostered by them might have been greatly retarded if not finally prevented; now it is inevitable, and the T. S. is the only organization, and its members the only individuals, who have the knowledge to enable them to apprehend and meet the danger; not by denunciation or personal attack, but by actual knowledge and dispassionate warning and explanations.

And here tact and wise discernment are absolutely essential, if the mission of the T. S. in this important regard is to be effectual and beneficent. That the Spiritualists have sensed this innate antagonism is evident from the first, and this fact satisfactorily explains their hostility and bitterness toward H. P. B. and the Theosophical movement. There could, from the first, be no compromise, and now it would seem that reconciliation is almost hopeless if not impossible.

It is, therefore, of very great importance to keep the lines of work and of interpretation clear and untangled. Hatha Yoga practice among Theosophists has been all along discouraged and its dangers pointed out, and Mediumship in any form is the most dangerous form of Hatha Yoga. Far more than any "postures" or physical practice does it tend to demoralization and ruin. Hatha Yoga *may* result in nothing worse than blindness, consumption, or insanity, though Black Magicians may also result. But in the obsessions of "Controls" in case of the average medium, usually weak in both body and mind, the direst calamity awaits his or her ignorance and folly. Few, if any, will develop into Black Magicians

during the present incarnation. They have by no means the *strength* for that, but untold calamity and unimagined suffering are sure to follow them.

While, therefore, the Spiritualists are building "Colleges"—insignificant as they may be so far—for the development of mediumship, and in every way urging on a hot-house growth of psychic faculty and phenomena, it is for the Theosophist to stand dispassionately and unflinchingly and squarely against all such forced development, and all perversions of psychic gifts when appearing spontaneously.

In order to do this he *must study* the SECRET DOCTRINE, and fit himself to give rational explanations of all such phenomena, and show *why* they are so dangerous. Unfortunately there are members of the T. S., and possibly of the E. S., who have dabbled in these unwholesome realms, and who find it difficult to rid themselves of the pernicious influence. It is the worst form of Karmic saturation, and by opening the floodgates of desire, even unconsciously, exposes the individual to unseen dangers and almost certain demoralization. It is, again, unfortunate that these are not the more intelligent and better-read of the T. S. members, though hitherto they may have led moral and altruistic lives. If they had carefully read and apprehended the *Secret Doctrine* they would long ago have fled from this deadly blight as from a city of destruction. To warn and assist these, no less than to point out the necessity to all of exact knowledge and of persistent and judicious action along these lines, is the object of the present paper.

1st. Avoid mediumship in every form, and allow neither curiosity nor self-interest to bribe your better judgment. Study and investigate all things, in order that you may know and understand, but do not encourage that in others which you deem hurtful to yourselves.

2nd. Do not denounce "Spiritualism" or ridicule "Spiritualists," but on all occasions in a quiet, dispassionate manner show the dangers of *Mediumship* in any and every form; and, in order to do this, you must learn thoroughly the septenary Constitution of man, what actually occurs at "death," and the Kamaloca and Devachanic states. This can be found fully explained in the *Key to Theosophy* and the *Secret Doctrine,* and abundantly illustrated and explained in the general literature of the Society.

Remember the object is not to antagonize and denounce, but to explain and help, and so in time to dessiminate knowledge and create public sentiment as to protect the natural psychic even from himself.

Harij.

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OF "METAPHYSICAL HEALING"

THE time for temporizing or for silence in respect to what are severally styled "Mind Cure," "Mental Science," "Christian Science," and the like has now come to an end, and the moment has arrived when something definite should be said on these as well as some other subjects. The first note was sounded at the theosophical convention for 1890,[1] when in the message sent by H. P. Blavatsky she wrote that some of these practices were of the nature of black magic as explained by her in that message. She says, "In other words, whenever the healer interferes—consciously or unconsciously—with the free mental action of the person he treats, it is Black Magic." At that time many persons were hurt, some on their own account and others on account of the feeling they had that people of the class who believe in and practise these so-called sciences would be thus driven away from the Society. Several members accordingly studiously refrained from mentioning the matter, and in many quarters it fell into silence absolute.

In the first place, it cannot be said that no cures have ever been accomplished by means of the practises referred to. There have been cases of cure. For, indeed, one would have to be blind to the records of the medical profession to say that the mind has no part to play in the cure of diseases. That it does have, as any physician knows, for if the patient continues to be depressed in mind there may be a failure or even a death. But this is not "mind cure" nor "mental cure." It is an assistance to the regular treatment. And as very many of the troubles of people are imaginary, sometimes in the acute form because of imagination, it does happen in those cases that a cure may be effected by the schools we are speaking of. Some nervous derangements may be thus cured. And if that is brought about by directing the mind of the patients to high thoughts, there can be no objection to it. But if the mind is filled with wrong philosophy, or if the affirmations and denials found in these "sciences" are used, or the "construction of the divine and spiritual form" be gone into, the whole thing is bad.

And here it is it is well to state our position about the cure of bodily ailments. It is that inasmuch as they are of and in the body, those that come from a wrong attitude of mind will disappear when we are contended and self-centered, while those that are chronic, being mechanical and physical, ought to be treated by such means and not by an attempt to drag the spiritual and divine down to this plane of being. In none of the ancient schools was it permitted to one to use for himself, or to sell, the divine or spiritual powers. Furthermore we see that the savages are the most healthy of men. Yet they know none of these things and do not care for such ideas.

1. Rept. of Conv., 1890.

Yet although the Red Indian of the early days did much murder and lived not righteously, he was a fine specimen of physical health. This shows that health may be maintained by attention to the ordinary laws of nature on the material plane by attending to hygiene and exercise. Yet again, looking at the prize-fighter and the athlete, it is plain that they, by attending to the same rules, and wholly disregarding the fine theories of the mental healers, become well and strong and able to bear the greatest fatigue and hardship. It was the same in the days of the athletes of Rome and Greece.

A number of fallacies have to be noticed in these systems. Using the word "thought," they say that our diseases are the product of our thought, but they ignore the fact that young children of the tenderest age often have very violent diseases when no one will say they have had time or power to think. Babies have been found to have Bright's disease and other troubles. This is a fact that looms up before the arguments of the mental healer and that never will down.

But regarding it from the Theosophical side, we know that the thoughts of the preceding life are the causes for the troubles and the joys of this, and therefore those troubles are now being exhausted here by the proper channel, the body, and are on the way *down and out*. Their exit ought not to be stopped. But by the attempt to cure in the way of the healer they are stopped often and are sent back to the place they came from, and thus once more are planted in the mind as unexpended causes sure at some other time to come out again, whether in this or in another life. This is one of the greatest of dangers. It will in many instances lead to insanity.

The next fallacy is in the system of affirmations and denials. To assert as they do that there is no matter, that all is spirit, and that there is no evil but that all is good, and that "this my body is pure and sweet and free from trouble," is philosophically and as a mere use of English false in every respect. "Spirit" and "Matter" are terms that must exist together, and if one is given up so must the other disappear. They are the two great opposites. As the Bhagavad-Gita says, there is no spirit without also matter. They are the two eternities, the two manifestations, one at one pole and one at the other, of the absolute, which is neither matter nor spirit but wholly indescribable except as said—it is at once spirit and matter. Likewise Good and Evil are two opposites mutually existing, the one necessary in order to know the other, for if there were no evil we should not know what to call the good. One might as well say that there is no darkness but that all is light. By these foolish affirmations all relativity is abolished, and we are asked to abandon all proper use of words in order to satisfy those who wish to show that optimism in all things and at all times is the right position. The "Christian Scientist" goes further and says God is all good, the argument being in fact nothing at all but a play on the word god. It would not work in Spanish, for there good is *bueno* and god is *dios*. This assertion calmly refuses any admission

of the patent fact that if God exists he must be evil as well as good, unless we revert to the old Catholic idea that the devil is as strong as God. And even if we say that God made the devil and will one day stop him, the evil is a part of God unless in some respects he is not responsible for the world and beings. But the last affirmation, that one's body is sweet and pure and free from disease, is degrading as well as false. It may be true that bodies are illusions, but they are not the illusions of single individuals but of the great mind of the race, and therefore they are relatively real—as they are now constructed—for the minor beings who make up the race. No one has the power to escape from this great illusion of the total mind until he has risen to an actual conscious realization of that mind in all its departments. The affirmation has its refutation in itself, for if one person can thus destroy this relativity so far as he is concerned by merely affirming against it, how is it that the illusion still remains for and has sway over the remaining millions? Still more we know that the body is a mass of things that are not good nor pure, and that in the abstract sense of these affirmations the most unnoticed physiological operations are actually disgusting.

The line of demarcation between black and white magic is very thin, but it is quite plain when one sees the art of healing by means of such high forces as are claimed by these schools practised for purely selfish ends or for money in addition. There is danger in it, and all theosophists ought to look well that they do not fall themselves or cause others to.

The great danger is from the disturbances that are brought about by the practise. It is a sort of yoga without any right knowledge of method; it is blind wandering among forces so subtle and so violent that they are liable to explode at any moment. By continuing in the way taught a person actually from the first arouses latent currents of the body that act and re-act on the astral and physical and at last bring about injury. I have in mind several cases, and some of them those of actual insanity due wholly to these practises. Of these I will say more at another time, and may be able to present a record that will astonish those who, merely to cure some ailment that medicine is fully able to deal with, go aside instead and play with forces they have no knowledge of, and put them also into the hands of others still more ignorant, all the while deluding themselves with the idea that they are dealing with high philosophy. The philosophy has nothing to do with it except to act as a means to centre the thought so that inner currents may come into play. The same results might be brought about by any system of talk or thought, no matter how erroneous.

William Q. Judge.

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HIDDEN HINTS IN THE SECRET DOCTRINE

(From p. 192 to p. 200, Vol. I.)

By W. Q. J.

The Astral Light is not in its nature truth revealing or "good." *Note 2, p. 197.* "It stands in the same relation to Akasa and *Anima Mundi* as Satan stands to the Deity. They are one and the same thing *seen from two aspects.*" It may be said that the astral light is the next step above material concerns. It is the first field into which the seer steps in his progress, but it is dangerous because misleading, and misleading because it reverses all things, as well as being the chief reservoir for the bad or material deeds and thoughts of men. Because it is strange, new, and extraordinary, it influences those who see in it, since it presents images of a weird character, and just from its newness and vividness those who see in it are apt to consider it to be of consequence. It is to be studied but not depended upon. Somewhat as the brain has to accustom itself to the reversed image on the retina—turning it straight by effort—so the inner senses have to become accustomed to the reversals made by the Astral Light.

The Fall into Generation is explained from *p. 192 to p. 198, Stanza VI.* Necessarily this raises the question "Why any fall whatever?" The author says: "It was the Fall of Spirit into generation, not the fall of mortal man." Hence, if this be true, man has not fallen, but is, for this period of evolution, on the way upward. Spirit in order "to become self-conscious must pass through every cycle of being culminating in its highest point on earth in man. * * It is an unconscious negative abstraction. Its purity is inherent, not acquired by merit; hence, to become the highest Dhyan Chohan it is necessary for each Ego to attain to full self-consciousness as a human, that is, a conscious being—Man." *(192-193)* So the question, why any fall if it was pure originally, is based on the assumption that to remain in a state of unconscious abstraction is better. This cannot, however, be so. When a period of evolution begins, with spirit at one end of the pole and matter at the other, it is absolutely necessary for spirit to proceed through experience in matter in order that self-consciousness may be acquired. It is a "fall" into matter so far as the fact is concerned, but so far as the result and the object in view it is neither fall nor rise, but the carrying out of the immutable law of the nature of spirit

and matter. We ignorantly call it a fall or a curse, because our lower consciousness does not see the great sweep of the cycles nor apprehend the mighty purpose entertained.

Following the lines of the philosophy elsewhere laid down, we see that at the close of each grand period of evolution some Egos will have failed to attain the goal, and thus some spirit—if we may say—is left over to be again at a new period differentiated into Egos who shall, helped by Egos of the past now become Dhyan Chohans, once more struggle upward. Such is the immense and unending struggle.

States and Planes of Consciousness in Kosmos and Man, *p. 199, 2nd and 3rd paras.* It is here stated that of the seven planes of consciousness three are above the entire chain of globes to which the earth belongs, and that the earth is in the lowest of the lower four. But in man, as said here, there are seven *states* of consciousness which correspond to these seven cosmical *planes*. He is to "attune the three higher states in himself to the three higher planes in Kosmos." Necessarily he must have in him centers or seats of energy correspondingly, and, as the author points out, he must awaken those seats to activity, to life, before he can attune them to the higher planes. They are dormant, asleep as it were.

First and Seventh Globes of the chain are in the Archetypal plane. *Page 200, note to diagram.* That is, that on the first globe of the chain—A—the whole model of the succeeding globes is made or laid down, and upon that evolution proceeds up to the 7th, where, all having reached the highest stage of perfection after seven rounds, the complete model is fully realized. This is distinctly hinted in the note, for she says: "not the world as it existed in mind of the Deity, but a world made as a first model to be followed and improved upon by the worlds which suceed it physically—though deteriorating in purity." The reader will remember that in another place it is plainly said that on Globe A man appears, but that in the second round the process changes. If we assume, as we must, conscious Beings at work in the scheme of evolution, they have to create the mental model, as it were, of the whole planetary chain, and this has to be done at the time of the first globe. The plan is impressed on all the atoms or particles which are to take part in the evolution, and is preserved intact in that plane. The seventh globe is the receiver of the entire result of evolution in each round, and transfers it once more to Globe A, where it proceeds as before, and again the whole mass of evoluting beings is impressed with the original plan. This is repeated for every round.

The Three Higher Planes of Consciousness spoken of in *second note to diagram on page 200* as being inaccessible to human consciousness as yet, does not involve a contradiction. For the attuning of our three higher *states* of consciousness to the three

higher *planes* is possible, although attainment to those planes is impossible for ordinary human consciousness. The attempt has to be made so as to come into harmony in ourselves with those planes, so that the potentialities may be made active and development of new faculties made possible.

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THE IMPUDENCE OF MODERN PHILOSOPHERS

IN Herbert Spencer's new book *Justice,* he defines that principle thus: "Every man is free to do that which he wills, provided he infringes not the equal freedom of any other man," and then goes on to say in his appendix that for more than thirty years he was the first to recognize this "equal freedom" as the summing up of justice in the abstract. But not till 1883 did this modern philosopher discover that Kant had made the same formula. He does not appear to know or recognize the French method of putting it in the Declaration of the Rights of Man, nor the attempt to insist upon it in the American Revolution, nor, indeed, in the thousands of declarations made long before the birth of Spencer.

We have nothing to say against Mr. Spencer's motives, but a great deal against the impudence, perhaps of an unconscious kind, of the schools of modern philosophers of which he forms one. Laboriously for years they write books and construct systems of thought called new by themselves, but as old as any Egyptian pyramid. These systems and formulas they make up in the most refreshing ignorance of what the ancients said about the same things, for "surely," they seem to be saying, "what could the ancients have known of such deep matters?" The theory that no energy is lost was not for the first time known in the world when our moderns gave it out, nor is Mr. Spencer's theory of evolution, nor even his statement of it, his invention or discovery. All these were known to the Ancients. They are found in the *Bhagavad-Gita* and in many another eastern philosophical book.

If these modern philosophers confined themselves to their studies and had no influence in the world and upon the minds of young men who make the new nation, we would not have a word to say. But since they influence many minds and have enormous weight in the thinking of our day, it seems well to point out that it savors of impudence on their part to ignore the development of

philosophy in the East, where nearly all the mooted philosophical questions of the day were ages ago discussed and disposed of. If Herbert Spencer could be so blind as he confesses himself to be as to suppose that he was the first to recognize the abstract formula of justice, only to discover that Kant had hit upon it before him, then of course we are justified in presuming that he is equally ignorant of what has been said and decided in the six great schools of India. If such minds as Spencer's would acquaint themselves with all human thought upon any doctrine they may be considering, then they might save valuable time and maybe avoid confusion in their own minds and the minds of the vast numbers of men who read their books.

Our position, clearly stated by H. P. B. long ago, is that the present day has no philosophy and can have none that will not be a copy or a distortion of some truth or long-discarded notion once held by our superiors the Ancients, and that modern philosophers are only engaged in reproducing out of the astral light and out of their own past-lives' recollections that which was known, published, declared, and accepted or rejected by the men of old time, some of whom are now here in the garb of philosophers turning over and over again the squirrels'-wheels they invented many lives ago. For "there is nothing new under the sun."

William Brehon.

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IRELAND

ERIN'S ISLE has always been somewhat of a mystery. Its people are so different from the English just across the channel that one who spends some time in London and then crosses over to Dublin will at once see the vast gulf that in the matter of temperament separates the two peoples.

And anyone who studies the Irish, especially on the West Coast, and lives among them, will soon discover a deeply-seated belief in what is commonly called the supernatural that can only come from some distant past. Even the educated Irish are not free from this.

There is a willingness in the peasant to express belief in fairies, ghosts, and the like, which in the better classes is covered up from sight but still there. In the country districts the people will stone the lights out of the windows of a newly-vacated house, and in the city the educated man may frequently be found who will say, when his attention is called to such an occurrence, "And why shouldn't they? Do you want the devil to stay in the house?" The theory

of course is that the elementals of the departed tenants can only escape through the broken window panes unless they have been used—as is not always the case—to open doors.

Belief in fairies is the old Hindu belief in the "devas" or lesser gods. I know many educated people who have declared they often heard fairy talking and singing. In fact, unless we take in the northern Irishman—who is not truly of that blood—we will never find a native of that land who is not born with a slight or greater touch upon the borders of the unseen or with a belief in it.

It is called the Isle of Destiny, and its hill-men will tell you that it has always been a "saintly island." It teems with tales exactly duplicating those of Hindu yogis; the very grass seems to whisper as with the footfalls of unseen beings. One tradition is that in very ancient times, before the island of Albion rose from under the water, there was an ancient college—or *Ashram* as the Hindus would call it—on the island, where great adepts lived and taught disciples who from there went out to all lands. They stayed there until a certain great cataclysm, and then migrated to * * * *. In connection with this the following quotation from some remarks by H. P. Blavatsky in *Lucifer* will be of interest, in reading which one can also profitably remember the Greek tradition that near Britain there was an island called Ierna to which men went in order to learn more about the secret mysteries. She says:[1] "It is a tradition among Occultists in general, and taught as an historical fact in Occult philosophy, that what is now Ireland was once upon a time the abode of the Atlanteans, emigrants from the submerged island mentioned by Plato. Of all the British Isles, Ireland is the most ancient by several thousands of years. Inferences and 'working hypotheses' are left to the Ethnologists, Anthropologists, and Geologists. The Masters and Keepers of the old science claim to have preserved genuine records, and we Theosophists—i. e. most of us—believe it implicitly. Official Science may deny, but what does it matter? Has not Science begun by denying almost everything it accepts now?"

Bryan Kinnavan.

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Theosophy is not a belief or dogma invented by man, but is a knowledge of the laws which govern the evolution of the physical, astral, psychical, and intellectual constituents of nature and of man.

—*W. Q. Judge, Ocean of Theosophy.*

The Elder Brothers of Humanity are men who were perfected in former periods of evolution. The object of evolution is the production of perfect man, the evolution of soul.

—*Ocean of Theosophy.*

1. Lucifer, June 15, 1889, p. 347.

THE BHAGAVAD-GITA

(Continued from March Number.)

In my last I said that a system of initiation is spoken of which is the mother of all others, and that all the rest are mere exoteric copies or perversions of the real. In order that the idea intended to be expressed may be made clear, it is to be stated that the system is not confined to India, but at the same time it is true that the Western world has up to this time been so deeply engaged in the pursuit of mere money and external enjoyment that no body of Hierophants has taken up its actual residence in Europe or America as yet. There is very little force in the objection that, if those Adepts have such powers as have been ascribed to them, they could very easily have a residence here and overcome all the influences of the place. If it were in the least necessary that they should be here, no doubt can there be that they would come. But as all of the work required to be done, all that could possibly be accomplished, is to be achieved by the Messengers sent out into each country, who, so to say, prepare the ground, with the assistance of the Adepts, for others who follow them, there would be a waste of energy if the Hierophants appeared in person. Nor are those Messengers dismayed by the critical attitude of those persons who, wanting a sign, continually deny that the help for the workers is afforded because the givers of it cannot be seen; and it can also be admitted that even the workers themselves are not continually in receipt of instruction or telegrams showing how and where to work. They are men and women who possess a faith that carries them through a long course of effort without a glimpse of those who have sent them. Yet at the same time some of them now and then see very plain evidence of the fact that they are constantly assisted.

"That we all labor together transmitting the same charge and succession,
We few equals indifferent of lands, indifferent of times,
We, enclosers of all continents, all castes, allowers of all theologies,
Compassionaters, perceivers, rapport of men,
We walk silent among disputes and assertions, but reject not the disputers nor anything that is asserted,
We hear the bawling and din, we are reached at by divisions, jealousies, recriminations on every side,
They close peremptorily upon us to surround us, my comrade,
Yet we walk unheld, free, the whole earth over, journeying up and down till we make our ineffaceable mark upon time and the diverse eras,
Till we saturate time and eras, that the men and women of races, ages to come, may prove brethren and lovers as we are."

So all this preparation is similar to that of the primeval forest by the early settlers in America; it is as yet hardly a tilling of the soil, but rather a clearing off of trees and weeds. This is not because they are unable to do more, but because the weeds and trees are there requiring to be removed before the Elder Ones can usefully push on in person the further development.

"When the materials are all prepared and ready the architects shall appear."

All human beings are working through this system of initiation, and for that reason it includes all the exoteric societies. Very often

the Masters in this have appeared in those when they saw an opportunity for sowing the seed, which, although for a time to be enclosed in the shell of formalism, was to be preserved for future use; just as the Egyptian mummy held in its hand for centuries the germ that blossomed and bore fruit in our day. And since man in all his struggles must be helped, they have assisted in political changes where a hope was held out for the rise of a beneficent era.[1] The great mass of men are not with their own knowledge engaged in the work of this powerful and impregnable *Lodge,* but they will knowingly engage therein some point in the course of their long evolution. And yet at every hour of each day these Masters are willing and anxious to meet those who are clear-eyed enough to see their true destiny, and noble-hearted so as to work for "the great orphan, Humanity."

Then, further, none of us, and especially those who have heard of the Path or of Occultism or of the Masters, can say with confidence that he is not already one who has passed through some initiations with knowledge of them. We may be already initiated into some higher degree than our present attainments would suggest, and are undergoing a new trial unknown to ourselves. It is better to consider that we are, being sure to eliminate all pride of that unknown advance we have made. Having so concluded, we know that this long life is in itself another initiation, wherein we succeed or fail just as we learn the lesson of life. Some, I know, will not hasten to adopt this view, for they desire the Law to work in the manner appointed by them; they wish to have a sign or a password or a parchment or some wonderful test propounded, to which they shall be ready to submit at a certain time and place. But this is not the manner of it, and all true students know that. Surely if the little circumstances of life are not understood, if they have yet power to light the torch of anger or blow up the smouldering fire of lust, no set time or tournament will be offered for you by the Masters of this *Lodge.* Those set times and larger tests *are* given and have in their place to be overcome, but they belong to the day when you have raised the arch of attainment all perfect but the keystone;—that is found or lost in the appointed trial.

Reaching to the actual door of this Lodge is the path that I spoke of in my last, and leading to that Path are many roads. We might as well attempt to enter the Path in this incarnation as to wait for succeeding lives.

There is great encouragement in Krishna's words to Arjuna in the second chapter: "In this system there is no destruction of or detriment to one's efforts; even a very small portion of this duty delivereth a man from great fear." This refers to the Law of Karma. Every point of progress gained is never in reality lost. Even did we die at a time when our lives were not stainless, the

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1. It has been asserted by some Theosophical writer that these Adepts were concerned in the formation of the American Republic, and either were here in person or sent Messengers.—(B.)

real level of our development would not be lowered, for upon reassuming a mortal body in some after life on this earth we take up the thread just where we dropped it. In a later chapter Krishna says that we "come in contact with the knowledge which belonged to us in our former body, and from that time we struggle more diligently toward perfection." Patanjali also says the same thing, and all the Aryan sacred books concur in the opinion.[2] The thoughts and aspirations of our life form a mass of force that operates instantly upon our acquirement of a body that furnishes the corresponding instrument, or upon our so altering our mental state as to give it opportunity for action. The objection that this would be a suspension of energy is not tenable, since such a thing is well known in the physical world, even if called by some other name. We are not obliged to rest on that objection, as it by no means follows that the energy is suspended; it has its operation in other ways.

The encouragement given by Krishna leads us to consider what method is offered for entering upon the Path. We find it to be a right knowledge of the Spirit. This right knowledge is found in the second chapter.

As by all illuminated sages, the ultimate truth is first declared by the Blessed Lord as we have seen, and in the very chapter wherein Right Action is insisted upon as the way to liberation. He then, proceeding to explain himself further, points out errors common to humanity, and certain false views that prevailed in India then, as they do now.

Verse 41:—In this system there is only one single object of a steady, constant nature, O Son of Kuru. Those who do not persevere, and whose principles are indefinite, have objects with many ramifications and without end.

In the men thus described, desires for worldly or intellectual acquisitions prevail, and, desires being infinite, as also capable of producing endless modifications of desire, there is no concentration possible. This also has an application to the methods of our present scientific schools, which indulge in an eternal seeking for so-called facts before general principles are admitted. One single branch of investigation with them has endless ramifications that no human being could compass in a life-time. Then:—

Not disposed to meditation and perseverence is the intention of those who are devoted to enjoyments and dominion, and whose minds are seduced by that flowery sentence which is proclaimed by the unwise, who delight in texts from the Vedas, O Son of Pritha, and say, "There is nothing else than that," being covetous-minded and considering heaven as the very highest good; offering rebirth as the reward of actions, and enjoining many special ceremonies for the sake of obtaining pleasure and dominion, and preferring the transient enjoyment of heaven to eternal absorption.

This is better understood when some of the ideas held in India regarding sacrifices and ceremonies are known. In the Occident sacrifices have long gone out of use, as there appeared to be no reason for them. And yet it must seem strange to the reflective mind that Christian nations should claim redemption through the

2. See Patanjali's Yoga Aphorisms, Book 2; and Vinshu Smriti, Chap. xcvii, v. 11.

Jews whose prophet enjoined sacrifices, and when Jesus himself said that not one jot or title of the law should pass away. In the place of the sacrifices of the East, the West has adopted a mere theory to be embraced, together with an uncertain moral code to be followed, with a result which is the same as that claimed by the Hindus—save only in one respect. That difference lies in the doctrine of Reincarnation. The Christian looks for an eternal reward in heaven and knows nothing of reincarnation on earth, while the Hindu relies upon pleasure to be had in heaven—called *Swarga*—and a continuation of it upon earth by reason of a fortunate rebirth. They have special ceremonies, certain sorts of sacrifices, penances, prayers, and actions, the result of which is a rebirth on earth in a royal family, or with great riches, or in any other sort of pleasant circumstances; and also a sure admittance to heaven. Some ceremonies procure entrance into a delightful state after death which will last for incalculable periods of time.

Now no one of these sorts of procedure leads us to the ultimate, but all are causes of Karma and of delusion; therefore Krishna did not approve them to Arjuna. And his warning is useful to theosophists who are students or wish to become such. With them the false view warned against by Krishna has altered itself into a craving for phenomena, or to perform some action that shall bring them the favor of Mahatmas, or a morbid fear of making Karma, or else an equally accentuated desire to acquire good Karma. They should abandon those attitudes and carefully study the following verses, trying to incorporate their true meaning into their very being.

The subject of the three Vedas is the assemblage of the three qualities. O Arjuna! be thou free from these three qualities, from the ordinary influence of the natural opposites, reposing on eternal truth, free from worldly anxieties, self-possessed. * * Let, then, the motive for action be in the action itself, never in its event. Be not one whose motive for action is the hope of reward. Let not thy life be spent in inaction. Depend upon concentration, perform thy duty, abandon all thought of the consequence, and make the event equal to thee, whether it terminate in good or evil; for such an equanimity is called Yoga (union with God).

By far inferior to union with wisdom is action. See an asylum, then, in wisdom alone; for the miserable and unhappy are so on account of the event of things. Men who are endued with true wisdom dismiss, by means of this concentration, alike successful and unsuccessful results. Study then to obtain this concentration of thy understanding, for such concentration is a precious art.

Wise men, who have abandoned all thought of the fruit which is produced from their actions, are freed from the chains of birth in this world, and go to the regions of eternal happiness.

When thy reason shalt get the better of the gloomy weakness of thy heart, then shalt thou have obtained all knowledge which has been or is to be taught. When thy understanding, by study brought to maturity, shall be fixed immovably in contemplation, then shall it obtain true wisdom.

The first portion of this paper was designedly enlarged in order to precede the above. The last quoted verses contain the essence of what is called Karma-Yoga, or, as it might be translated, *concentration and contemplation while engaged in action.* It is difficult, just as it is difficult to enter upon the Path, and if we desire to tread that aright we must know what we should do as true travellers. Krishna seems to me to here settle the dispute as to whether faith or works will save us. Mere faith will not do it, because in every act of faith there is some action. And it would appear to be impossible to acquire true faith without at once turning it into that

sort of action which our faith shows us must be done, as it were, in evidence; yet action, pure and simple, will not be a cause of liberation, inasmuch as action, or Karma, will produce new Karma. We must therefore seek for concentration in order that we may be able to do those actions which the All-Wise presents to us to be done, remaining the while unaffected. We have nothing to do with the results; they will come of themselves, and are beyond us; they are already done so far as we are concerned. But if we perform either an act of faith or an action of the body, hoping for any result—no matter what—, we become to that extent attached to the consequences, and thus bound by them. It matters not whether those consequences be good or bad. Many will think that it is well to have attachment to good consequences, since that has been the received opinion. But this is unwise, because the only reason for it is found in the idea that thereby one is somewhat better than some other persons who are enamoured of evil results and desire to see them come to pass. This idea produces separateness, and is opposed to that *identity* without the realization of which there can be no true knowledge. We should therefore be imitators of the Deity, who, while acting as he does in the manifestation of universes, is at the same time free from all consequences. To the extent that we do so we become the Deity himself, for, we follow the dictates of the Lord who dwells in us, we resign every act upon the altar, leaving the consequences to Him.

The attitude to be assumed, then, is that of doing every act, small and great, trifling or important, because it is before us to do, and as a mere carrying out by us as instruments of the will of that Deity who is ourself. Nor should we stop to inquire whether the act is of any use to the Lord within,[1] as some ask. For, they say, of what possible benefit to Him can be the small hourly acts which, as soon as done, are forgotten? It is not for us to inquire. The act that pleases that Lord is the act which is done as presented with no attachment to its result, while the act that is unpleasing to Him is the one which we do, desiring some result therefrom.

This practice is the highest; that which some day we must and will learn to perform. Other sorts are inculcated in other writings, but they are only steps to lead us at last to this. Therefore I said, Let us enter the Path as soon as we can.

William Brehon.

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1. Ishwar, the particular manifestation of Brahma in each human being.—B.

ON THE LOOKOUT

The practical results of M. Bergson's presidency of the Society for Psychic Research will be awaited with some interest. Indeed we may reasonably believe that his election was not uninspired by a hope that his intellect and his reputation might do something to restore the waning prestige of the Researchers and to reconcile their divergent elements. Such a hope is likely to end in disappointment. Something that is suspiciously like a fixed idea, in fact a number of fixed ideas, has made its appearance in the ranks and they are now being defended with all the tenacity of the dogmatist. The war of opinion wages of course around the source of the communications that come in such numbers to the favored few. Do they come from the "souls" of the dead or must they be attributed to semi-human forces not yet catalogued and card-indexed? It need hardly be said that evidence, reason, and probability play their usual inconspicuous parts. Advocates on both sides have become special pleaders who seem more anxious to win than to discover the truth. At the present moment the conflict centers around the lamentable failure of the late Mr. Myers and the late Miss Wilde of Holyoke, Mass., to perform the post-mortem tasks that they undertook before their death to attempt. It will be remembered that they left sealed letters and promised to announce the contents of these letters if they should be able to do so in a discarnate life. Now, if there had been no communication at all from "the other side" the position of the spiritistic advocates would have been a better one. But there was a communication. It purported confidently to come from Mr. Myers and Miss Wilde. It professed to give the contents of the letters. But unfortunately it bore no relation whatever to the facts. Now one might suppose that this would be conclusive to the scientific spirit, and so it would be if there were any scientific spirit there. But the scientific spirit, like all the other spirits, was conspicuous by its absence. The spiritistic Researchers began at once to make excuses. Memories, we are told, are much confused by death, and such a lapse on the part of the deceased was therefore to be expected. Now something might have been said for this if the communication had been a frank plea of forgetfulness. But they were not. They were definite and positive—and they were wholly wrong. Then we were favored with a still more surprising explanation. It would not be well, we were assured, that evidences of a future life should be too unmistakeable. It would be contrary to public policy, so to speak, and therefore the communications were purposely confused with the intention of sustaining an interest but evading a conclusion. And this is the society that assumes a truly Brahminical arrogance towards all theories and methods other than its own and that so ceaselessly implores us to be "scientific." No wonder it clutches at M. Bergson's renown as a drowning man clutches at a straw.

From such a tangle of futilities it is comfortable to turn to some of the observations made by M. Bergson himself when assuming his new responsibilities. Here at least we see some evidences of direct thinking and direct vision. M. Bergson expressed himself as much impressed by the evidences of telepathy, but he showed at once that he had small concern with the microscopic methods that are so effective in hiding the larger realities. If telepathy is a fact, he said, it is probably a fact that occurs much more commonly than we ordinarily suppose. Indeed he would go further. If telepathy is a fact anywhere and at any time then it is presumably a fact everywhere and always. It operates universally although its force may be so fine as to escape attention. We produce electricity by certain mechanical means but none the less electricity is universally present although millions of men have lived during millions of years and have never suspected it. May it not be so with telepathy, and may we not expect to discover some of its laws just as we have discovered some of the laws of electricity?

No doubt M. Bergson saw the significance of his own remarks but we may doubt if the Researchers did. A perception of ultimates is not usually among

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their mental equipment. If thought transference is an universal process then we are face to face with some new and formidable ethical problems. In that case we must reconsider our individual responsibilities for our thoughts since we are obviously creating heavens full of angels or hells full of devils by those mental processes that we are accustomed to include among the things that "do not matter." If thoughts are entities or things that we are continually sending forth to be received by other minds congenial to them we may reasonably ask what ultimately becomes of these thought forces? Possibly they are in some way reinforced or modified by the minds that are hospitable to them and so become still more powerful for good or evil. Possibly they follow a certain cyclic course, returning again and again to the minds that once harbored them and so setting up the recurrent mental tendencies or impulses that must certainly be accounted for in some way since they unquestionably exist. In short, the vista opened up by M. Bergson is a large and a tempting one and we can but hope that it will receive some of the attention that it deserves. Who knows? We may yet find the Researchers deviating into ethics and recommending the control of the mind as a duty to humanity.

All this is, of course, interesting as one of the signs of the times, but we may wonder how long it will be before the Researchers have the courage to recognize that all of these phenomena, spiritistic and otherwise, have been so elaborately explained by Theosophy that not even the smallest of their facts remains beyond the illuminated circle. Indeed it is clear enough that many of the Researchers have already the recognition of this fact and that they lack only the courage to admit it. Their speech betrayeth them.

Mr. Herbert Burrows, intimately known in theosophical circles in England, has allowed himself to state that he has a recollection of two past incarnations. But Mr. Burrows is a modest man. He does not seem to have been anyone very conspicuous upon either occasion. At the present time there are about nine ladies in America and probably many more elsewhere who have a clear recollection that they were Cleopatra in their last births, which is certainly a surprising development of the theory of multiple personalities. It is also a commentary upon the devious ways of evolution.

Now with the supposed recollections of Mr. Burrows we have no concern except to express a diffident doubt. But it is certainly gratifying to find that such a newspaper as the Washington *Post* using the incident as a text for a homily upon reincarnation that is marked alike by sympathy and intelligence. For once there is none of the loud laugh that shows the vacant mind. There are large numbers of good people, says the *Post*, who believe in reincarnation, nor can there be any good reason why those who confidently believe that a future immortality awaits them should hesitate to believe equally that there is an immortality of conscious existence behind them. Let us hope that the *Post* will lose neither subscribers nor advertisers as a penalty for daring to look with respect upon a theory that is not yet orthodox.

But a belief in reincarnation will become orthodox. We need have no doubt about that. Indeed the present writer was told not long ago by a clergyman that the belief was already entertained by many members of his profession who regarded it as "an ancient and traditional truth"—to quote from one of the early church fathers—but a truth that it would be inexpedient to promulgate or to revive. Now this page is no place for predictions but possibly the Editor will allow a small one to slip through uncensored. Let it be suggested then that before many years have passed we shall see not only a general adoption of reincarnation on the part of the churches, but we shall be told that it has always been a part of Christianity—which will be true enough—and that no thanks whatever are due to Theosophy for its reintroduction. For such is the invariable course in such matters. First come the heated denials. These are followed by the contemptuous laughter. And the third stage may be described as the "we have always known it" stage. Reincarnation is now on the border line between the second and the third stages.